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# Zion's Herald

VOLUME LXXI.

# The Herald

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## THE HIGHER CRITICISM. A SYMPOSIUM.

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REV. O. P. GIFFORD, D. D.

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REV. W. S. SMITHERS.

REV. JAMES H. ROSS.

BELOW are given the replies received in answer to the following letter of inquiry:

MY DEAR BROTHER: What should be the attitude of ministers toward the "Higher Criticism," or "Criticism," of the Bible so called?

Please give us immediately your first thoughts, in briefest form, for a symposium for our columns.

Fraternal yours,  
CHARLES PARKHURST.

Rev. Daniel Steele, D. D.  
Acting Professor of New Testament Greek and Exegesis, Boston University.

Abstain from wholesale denunciation before reading what the Higher Criticism has to say. Even then do not dogmatize unless you are an expert in the few, not by the many. So long as the Old Testament as a whole has the endorsement of Jesus Christ, the fountain of inspiration, the truth incarnate, I shall not lose any sleep through fear that it will be destroyed by the advancing scholarship of the world. The Word of the Lord endures forever. Do not drop your revival work in order to defend it. When you have time, read up.

Rev. William J. Tucker, D. D.  
President Dartmouth College.

Ministers should remember, to begin with, that arbitrary theories of inspiration, and artificial views of the Bible, have made the Higher Criticism necessary. Something had to be done in the interest of faith, as well as of historical criticism. Then, I think that ministers should avail themselves of the means of forming an intelligent and discriminating judgment as to the results and claims of the Higher Criticism. The facts are now being set forth in such way that any intelligent minister can form a careful opinion, even if he is not an expert. He can judge with alertness for all signs of truth whatever their setting, and afloat alike from unquestioning acquisitiveness and supercilious patronage.

Prof. Olin A. Curtis, S. T. D.  
Chair of Systematic Theology, Boston University.

For the sake of answering your question clearly as well as briefly, I will take the liberty of dividing the higher critics into groups, as they appear from my standpoint. The principle of division is in this question: What does this higher critic do with such supernatural features of the Bible as the predictive element in prophecy, and all the recorded miracles, culminating in Christ's birth of the Virgin Mary, His resurrection and His ascension? If he criticizes them all, I put him into (1) the left wing. If he rejects one or more of these supernatural features, but does not reject all of them, I put him into (2) the centre of the critics. If he accepts all of these supernatural features, then, whatever may be his conclusions as to literature or history, I put him into (3) the right wing.

I think, however, while modestly and fearlessly accepting the truth, we ought most sedulously to avoid pining our faith to the dictum or dicta of a particular champion. No man is better equipped for leadership in the Higher Criticism in America, as to Oriental scholarship and thorough acquaintance with Semitic literature and the whole apparatus of the Old Testament, than Dr. Briggs. His mastery of the entire subject is more thorough and comprehensive than that of either Dr. Green or Dr. Bissell — his only rivals in this field on this side the water. But he is totally unfit, by tone and temper, to lead where temperament and tones are supremely important. Truth even in the intricate realms of scholarship requires a meek and quiet spirit, even more than a disciplined intellect, to detect and appreciate it, and Dr. Briggs is wanting in that sovereign qualification.

Some months ago I read Robertson Smith's "Bur-

This is one fact that the preacher will do well to note.

A second is this: In no generation have the higher critics agreed in their most important conclusions. Today, in really vital things, they are as far from agreement as in any previous age. Some hold and teach that God never predicted an event, or wrought a miracle, or understood the redemption of mankind, and furthermore that it is the manifest duty of the Biblical critic to show on rational principles how such a delusion as the Christian faith on these points must have arisen from the ignorance and barbarity of those among whom it first appeared. Some, on the other hand, hold that from generation to generation the results of Biblical criticism steadily confirm the Christian faith, and vindicate it over again. Some stand scattered along between the opposing camps, and — so their own acumen and scholarship find due recognition — seem not to care a dot about anything else. The attitude of the preacher to these three groups must be as different as is their attitude toward the truth that has made him free.

Finally, experience teaches that historical accounts handed down from generation to generation unchallenged and uncontested, especially when these are inseparably blended with the growth of great institutions, perpetually tend to recede from the realm of clear apprehension, and, in the mind of the transmitter, to take on a character more or less unreal, lifeless and ineffective. As men have been and are, it seems as though the only remedy for this were a potentially renewed personal appropriation and living over of the past in thought and feeling and purpose. And as men have been and are, it would also seem as if, even in the realm of the highest and most precious of all knowledge, the challenge of a criticism which in the interest of truth can even question the truth, were about the only thing capable of holding them to this lofty and strenuous spiritual activity whereby alone the past can be made to live and truly to serve the present. But if these things are so, it would appear more than probable that any church, or any mind, that knows nothing of these questionings of the most unquestionable of its possessions, knows not as yet the value, or indeed the tenure, of its most divine possessions. Remembering this, the wise preacher will recognize in all loyal, truth-seeking Biblical criticism now and evermore an activity of Christian mind honoring to God and vitally edifying to His church.

Rev. Edward Abbott, D. D.  
Rector St. James' Protestant Episcopal Church, Cambridge.

I think that Christian ministers ought not to despise the Higher Criticism, so called, or to be afraid of it; to ridicule it, or to bow down to it, to be carried away by it, or to try to stamp it out, which latter they cannot do; but to treat it with attention and respect when it deserves such treatment, to prove all things that it proposes, and to hold fast that which is good.

Rev. William R. Clark, D. D.  
Principal Wilbraham Academy.

The Higher Criticism is a scientific method of examining literature as to its structure, truthfulness, authorship, dates and trustworthiness. It is now being applied in all scholarly re-readings of ancient literature. It is inevitable that the Bible should not be made an exception. But there is a school of "higher critics" who are oblivious to the grand peculiarity of the Bible which differentiates it as a literary production, from all other literatures — its experimental character. The Bible is a book of experience. Its religious teachings have their complement and conformation in Christian consciousness. Yet these critics start, for example, with the assumption that disbelief in miracles is a foregone conclusion, whereas the reverse of this is true with Christian believers. To them it is not a thing incredible that God should raise the dead, for a greater resurrection has been wrought within their own souls. It is not difficult for them to accept Christ as God incarnate, for He dwells in companionship with them throughout the world. This inward communication of God with the soul is as literally a phenomenon to be included in the induction of these critics as any facts in, or correlated with, the Bible. The unscholarly and fāfā defect of setting aside this prime factor disqualifies these writers to be received, except with very great reservations, as guides in structural studies of the Bible.

But there is another school of "higher critics" who are thoroughly Christian in their spirit and methods. While ranking with the first scholars of the age, they are as loyal to Christ and the Bible as they are to their personal convictions. They are the John the Baptists preparing the way for a more intelligent, widespread and enthusiastic reception of the Bible. Hitherto their work has been destructive, and its completeness does not yet appear. In the near future it will become constructive, and then will it bring grander re-enforcements to the evidences of the Bible, and give it a new lease of life to be preached in the name of the Most High.

Joseph Cook.

There are five kinds of Biblical criticism — the textual, the historical, the archaeological, the philosophical, and the experimental. The Highest Criticism is the combination of these five methods of research. When these five fingers, textual, historical, archaeological, philosophical and experimental, all shut toward one palm, you have what I call the Highest Criticism. And the answer to the Higher Criticism is the Highest. And only the Highest is almost to be preached in the name of the Most High.

Boston, Mass.

Rev. Hosea Hewitt.

Pastor M. E. Church, Woodford, Me.

There is truth in the Higher Criticism. But there is in the present "nervous" condition of feeling the utmost need for discrimination and care in avowing sympathy with a movement around which popular religious suspicion has gathered like clouds around the summit of a mountain. After a careful and more or less thorough investigation of the whole subject for some years, with strongly conservative leanings, I am convinced that the church will have to face the truth and readjust her unwritten creed to the almost unanimously supported findings of scholars almost to be preached in the name of the Most High.

Boston, Mass.

Rev. James H. Ross.

Pastor Saratoga St. M. E. Church, East Boston.

Ministers should be specially interested in the Higher Criticism, as it has to do with the form, and in part with the substance, of the message which it is their business first to understand and then to declare. The ordinary pastor may not be able to follow the specialists into all their details of argument where grammatical construction and the use of words are involved, but he should be able to grasp the chief lines of the argument, and to see if the reasoning is sound. The general conclusions are at his command, for the higher critics are careful today to translate into ordinary phraseology the results of their work. These general conclusions should be considered and weighed, and, where satisfactory to the reason, adopted and made the working hypothesis of one's study of the Scriptures. This will give vitality and liveliness to one's Bible study, and in time, if well mixed with the other necessary elements of good preaching, will give vigor and authoritativeness to the pulpit utterance, causing it to command the attention and respect of this critical yet reverent age.

I thinks, however, while modestly and fearlessly accepting the truth, we ought most sedulously to avoid pining our faith to the dictum or dicta of a particular champion. No man is better equipped for leadership in the Higher Criticism in America, as to Oriental scholarship and thorough acquaintance with Semitic literature and the whole apparatus of the Old Testament, than Dr. Briggs. His mastery of the entire subject is more thorough and comprehensive than that of either Dr. Green or Dr. Bissell — his only rivals in this field on this side the water. But he is totally unfit, by tone and temper, to lead where temperament and tones are supremely important. Truth even in the intricate realms of scholarship requires a meek and quiet spirit, even more than a disciplined intellect, to detect and appreciate it, and Dr. Briggs is wanting in that sovereign qualification.

Some months ago I read Robertson Smith's "Bur-

class are the critics who will protect everything essential to our Christian faith, and yet will free the Word of God from all the false and arbitrary notions which have gathered about its sacred pages.

Rev. A. E. Dunning, D. D.  
Editor Congregationalist.

The editorial in ZION'S HERALD of Feb. 8, "Shall We Kill the Modern Prophets?" well expresses my view of the attitude which ministers should maintain toward the Higher Criticism. The HERALD is holding the conservative, intelligent, Christian position in this matter.

Rev. J. R. Day, D. D.  
Pastor Calvary M. E. Church, New York City.

Let the higher critics criticize. They are among the best friends of the cause, for when the objections to the Scriptures are examined by scientific methods by the scholars of the land, the easier will it be for the pastor to go with their work. The Bible has fallen into an entirely new age, and is confronted by facts and discoveries unimaginable in the time of the King James revision. Language itself has wonderfully enlarged and progressed. Is there anything in all that contradicts the Book as a source of divine authority, or is the Book in any of its teachings misunderstood? Let the scholars whose scholarship and taste tell us. For one I shall as a fellow-worker for the past work examine and tell us. The pastor can be made to live and truly to serve the present. But if these things are so, it would appear more than probable that any church, or any mind, that knows nothing of these questionings of the most unquestionable of its possessions, knows not as yet the value, or indeed the tenure, of its most divine possessions. Remembering this, the wise preacher will recognize in all loyal, truth-seeking Biblical criticism now and evermore an activity of Christian mind honoring to God and vitally edifying to His church.

Rev. Charles F. Rice.  
Pastor M. E. Church, Leominster.

The attitude of ministers toward the Higher Criticism of the Bible should be friendly, as becomes men who care more for truth than for preconceived opinions, and are especially desirous to know all that may be known of the Book which contains the revelation of God to His children.

It should be cautious, for rash and premature conjectures of individual critics should be distinguished from those results of painstaking study and accurate scholarship in which there is general agreement.

Above all, their attitude should be that of reverent students, whose desire to know the truth concerning the contents of the Bible is prompted not by curiosity nor the spirit of captious criticism, but by a deep love for the "Book of books," and a firm confidence that the more thorough the study of it, and the more nearly correct the knowledge gained of its character, the greater will be its potency for good.

Rev. Alexander McKenzie, D. D.  
Pastor First Congregational Church, Cambridge.

The Higher Criticism is simply the method of studying the Bible. In itself it is to be encouraged. It may be pursued in a hostile spirit, which is a literary crime. Its design is to know more of the Scriptures, especially as regards authorship, dates of composition, and similar questions. We have a common interest in these things, for we wish to have the truth so far as it is possible. We are never to be afraid of light. We are to be calm and confident.

Men who are hunting for light are not the enemies of light, and if they find it in the Bible, will rejoice in the discovery. We show little faith in our cause when we forbid a man to come into it with his own light and search it thoroughly. We ought to thank him for whatever he truly and undoubtedly finds, whether we are vindicated or not. Throw open the doors and tell the scholars to come and stay until there is nothing more to be known. If the Bible will not stand that test, tenderly lay it aside and go on without it.

But, never fear, the scholars expect to find it the Word of God. It will be a necessity to mankind while human nature is what it is. Its roots are all through human nature, and its fruits are transformed human nature. The higher critics must not forget to make a special study of human nature as one of the great determining factors in the mighty problem. Only don't let the higher critics hastily determine the matter. Remember the revisions of science in the last half century. Above all things, a higher critic should not dogmatize.

Prof. H. G. Mitchell, S. T. D.  
Chair of Hebrew and Old Testament Exegesis, Boston University.

Years ago, when I was studying in Germany, I took a trip to Berlin to purpose to see the pictures in that city. I was especially eager to visit the Royal Museum, where some of the finest works of art in the world are exhibited. I have been there several times since, but I shall never forget the impression made by that first visit; it was so confused and unsatisfactory. From Berlin I went to Dresden to be delighted and profited beyond measure. What made the difference? It is easily explained. I happened in Berlin when the Museum was being remodeled and when, in consequence, the pictures were in disorder. Those that I was allowed to see were not all hung, and those that were, were not always in their proper places. Some of the rooms were "closed to the public," because, as I found, after paying a liberal fee to get into one of them, their contents were piled on the floor in the utmost confusion. In Dresden, on the other hand, all was order and harmony, so that only a few hints from a guide were needed to make me feel at home in the gallery. From that day to this I have never ceased to be grateful to the King of Saxony for employing, as he did, experts in such matters to arrange his wonderful collection, so that one can not only see all the pictures at their best, but easily find each one's place in the history of art, and thus learn to appreciate its real value.

The Bible, with its precious contents, may be compared to a great gallery. Its truths are the pictures. Each of them has a value of its own; but is not the effect of any of them greatly enhanced by some knowledge as to its date and the circumstances attending its origin? This has always been felt to be the case. Turn to Psalm 3 and find proof of it. The first verse states that this Psalm was written by David "when he fled from Absalom his son." See also Psalm 7, 18, 30, 31, 51, 52, 54, 56, 57, 59, 60, 63, and 66. In all these cases the note introducing the Psalm has been preserved for the sake of giving vividness and effectiveness to the composition. Now what some one has done, we tried to do, for these Psalms, scholars are now trying to do for the whole Bible. They are not trying to spoil, much less steal, our pictures, they are simply trying to rearrange them in their proper order and in such a light that they will only be more interesting and effective. What should be the attitude of the minister toward these Biblical scholars? I dislike and avoid the phrase, "higher critics," especially when spelled with capitals? Is not the answer plain? What should be the attitude of the guide, in a gallery, to the curator? Certainly not a hostile one, unless he wishes to destroy his own efficiency, and thus, perhaps, deprive those whom he ought to be anxious to serve, of their usefulness.

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## Miscellaneous.

## SOUTHLAND STUDIES.

V.

REV. FREDERICK BURRILL GRAVES.

IT is fitting that

Columbia

should be the capital of South Carolina, because of its central location and the progressive ideas that generally characterize its people. That it needs some industrial impetus is evident, but its sincere appreciation of any attempt that is made to improve the city is full of encouragement. Some of these Southern cities are so deeply asleep that they resent any effort to awake them. At present some Boston capitalists are endeavoring to inaugurate a large mill enterprise on the canal, with a capital of \$700,000, and Columbia is wide-awake to the significance of it. And this, with generous nurture, is only the beginning of a new era of prosperity for the city. I was talking with a German over on the other bank of the Congaree, and he was delighted with the prospect, and expressed his firm convictions that it was what Columbia and her environs needed more than anything else.

As for the city itself, it is beautiful even in the winter season. Its residential streets are broad and well-shaded with trees. There are many fine residences with spacious yards, and the box hedge, which is at any time a pretty ornament, is frequently to be seen, green and thrifty in February. We must not forget to mention the campus of South Carolina College, with its ancient and revered buildings. At this college the great men of South Carolina in the past have been educated—Calhoun, Preston, McDuffie and Hayne. The number of students attending the college at present is very small compared with that of the earlier and better days; this is partly due to the fact that the present legislature has decreased the appropriation for it, and has removed some of its important departments to Clemson College. This is one illustration of the curse of politics in this country. Perhaps it may be said, however, that the college itself clings to the old Bourbon, ante-war ideas of education, while the young men demand and expect far otherwise. Between politics and educational Bourbonism as the upper and nether millstones, this old and revered college is suffering. It is still possible, however, to make it what it once was—a source of strength and power to the Palmetto State.

Speaking of palmettos, I have seen in all my wanderings over a good part of the State but one royal palmetto, and that is the iron one in front of the capitol at Columbia. It is probable that I have not been in the section of the State where they are.

I paid a brief visit to Allen University, which is under the supervision of the A. M. E. Church—an institution which is only thirteen years old and which has at present 409 students taught by seven professors, four of whom are women. Its property is estimated to be worth \$50,000, half of which is a new building, just erected, costing \$25,000. Is not this highly creditable to the Negro race, considering the time and opportunity it has had? There have been 117 graduates since its establishment, and, like those from South Carolina College, some of them have become famous, though their faces were black. The University is on one of the most charming streets in Columbia.

This city is one of the

Most Healthful

In the South. It has never had any serious epidemic; and, considering this, one is surprised to learn that it has no system of sewerage. The city council is now agitating the question. The climate and natural drainage must be remarkable to enable a city of this size to escape what we generally expect in the tropics, if there were an occasional epidemic. The South has them.

Columbia has a fine City Hall which stands on the main street. It has a tall tower on which are places for clock-bells, but as yet no clock is there; and for the reason that the city fathers prefer to have the hours struck on the huge bell which hangs in the tower by men rather than by machinery. This is undoubtedly satisfactory to the blind, but those who are deaf and too poor to carry a watch must surely grumble at this odd municipal custom. And, besides, two men are more expensive than a clock.

Walking up Richardson Street the capitol building is seen facing this principal business thoroughfare. The building was begun before the war, and is not yet finished. Lying on the plaza in front of the capitol are huge blocks of granite, some uncut and some already fluted for pillars. I am not sufficiently acquainted with the financial condition of the State to make any positive statement; but, looking at this granite lying there, I confess to a feeling that possibly it might have been a Pecksniffian policy which led the present administration to cut off the \$100,000 annual appropriation which has been made previously towards completing the capitol. To look at the statue of Washington and the Confederate soldiers' monument, the medallions of Hayne and McDuffie on the capitol front, and the elegant monument to the Palmetto Regiment which fought in the Mexican war, and then turn to these prone blocks of granite which should be lifted up, is not pleasant. Is it politics again? On the western end of the capitol are still to be seen the marks of Sherman's shells, which flew hissing across the Congaree into the city. I stood on the western bank of the river, where the Federal general's

batteries were planted, and through an opening in the pines, grown tall since the war, I caught a glimpse of the stately capitol rising beautiful on the opposite hill-top, a splendid mark for the gunners. Sherman's lines were formed along this western bank at a bend in the river, and the fast-fading footsteps of war can still be seen there.

I had the honor of meeting and conversing for two hours with

Governor Tillman

upon general matters of interest. I had expected to meet a man short, rather stout, with gray beard and hair; but what was my surprise to see a tall, slender, active man, with a fine head and smooth face. He has but one eye, but that is sharp and piercing enough for two. A brief biography of this brainy man may be interesting; a man who, if present circumstances continue for two years, will be a United States senator. He was born Aug. 11, 1847, in Edgefield County, of Revolutionary stock. He received a liberal education in the old field schools and at Bethany Academy. He did not enter the Confederate army because of illness, during which he lost an eye from an accident caused by study beside lightwood knot fires; but he told me that it had gone into the army he would have shot every Yankee in front of him he could hit. To be sure! After living in Florida two years, he returned in 1868 to Edgefield, married a Georgia lady, Miss Sally Starke, and gave himself up to farming. He took no part in politics until the Hampton campaign in 1876. Then he went in heart and soul for white supremacy, taking part in the Ned Tenant, Hamburg, and Ellenton riots. Meanwhile he had made a careful study of agriculture, and of the political condition of the State. In regard to the former, he believed that there should be a more diversified system of farming in South Carolina; and in regard to the latter he charged that politics were in a state of stagnation because of the convention system of nomination in the Democratic Party, and that there was an oligarchy of office-holders consisting of the old aristocratic families in the State. Consequently, after much agitation, in 1890 he was put forward as the Reform candidate, and the "masses" have elected him twice to the gubernatorial chair. The farmers are his special friends. I met one of them, who belongs to the middle class, down in Orangeburg County, and as I sat on his veranda talking with him, he uttered probably the sentiment of most of his class, as he squirted the tobacco juice between his fingers over the railing: "I reckon Governor Tillman's a good feller. I hear him and Shepard talk up to Orangeburg; and Tillman, he's a plain, blunt, every-day feller, but Shepard, he's tew dandified." Farther down in the county a wealthy, prosperous and intelligent planter told me that he considered him the best governor since colonial times. But the blue bloods hate him intensely, and to see him going along the street swinging a flour-bag full of potates, perhaps, humiliates their fine feelings terribly.

Governor Tillman impressed me as a shrewd politician of the radical type. He is not refined or elegant, either in his manner or his speech, and if on the hustings he has the same vulgar plainness and bluntness in characterizing his political opponents that he exhibited in referring to some of our northern Republican politicians, I can understand how he might catch, at least temporarily, the crowd, and offend the better classes of the people. That he knows politics from A to Z there is no manner of doubt.

When I told him what newspaper I represented and what my purpose was, he smiled as he tilted his chair back against the wall, remarking, "I am afraid you have come to the wrong quarter for any information about religion, for I am not a member of any church." I told him I had no desire to talk about religion, but about the

Negro's Condition in South Carolina as he saw it. He said, substantially:—

"There is less race antagonism. The races are more friendly than they have been. There is a better feeling, more of a disposition possibly to see that the negro gets justice in the courts. I say, also, that there is more catholicity of spirit than when the Republican Party had the negroes organized to be used as tools; and just in proportion as the negro lets politics alone and looks after his material welfare, his chances for advancement will be improved. Undoubtedly the negro has an equal chance to accumulate property. You will find respectable negroes scattered over the State who are not molested by their white neighbors as long as they behave themselves."

"The negro should be educated, but ninety per cent of the school tax is paid by the whites, and yet half or more of half goes for the education of the negro. And there is no fluctuation in the general school-tax. The local school districts have authority to levy an additional tax, and they have power to say where that tax shall go. And I may say frankly, since you ask me, concerning the education of the negro, that my observation and the facts brought officially to me in reference to the negroes who commit crime is that the larger proportion of the crimes are committed by educated negroes or those who have had some smattering of education."

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"In reference to the negro in the courts, I will admit that when the case is that of a negro who has killed a white man, the jury will not take that care or scrutinize the evi-

dence as thoroughly as when it is a case of a negro who has killed a negro. But most of the homicides in the State are where negroes kill negroes. When they steal or burn it is generally the property of white men, because they are the ones who have the property. Now, take the matter of elections. The general impression is that our elections are not fair, but that is all rot; and within the last ten years there has been no fraud and no intimidation. We have virtually an educational qualification in our eight-box law, that, with the registration laws, has destroyed the power of the negro for harm except in cases where they are rival white factions. It has gone so far that, in 1890, when I was nominated for Governor, and the faction in the Democratic Party which opposed me and joined forces with the Republican Party asked for help, the negroes did not turn out to vote; they neither voted for nor against me. Strange to say, the better class of negroes have clung with great tenacity to the Republican Party; so much so that the white man says to him, 'Why do you depend upon me for everything else except your politics?' But they cling less tenaciously than they used to. Once they blindly followed their leaders, but they never got anything out of the Republican Party but trouble, turmoil and danger; and for ten years they have grown indifferent and have withdrawn from politics. Of course, when the State was under the control of the Republican Party, from '68 to '76, these negroes were very turbulent and more aggressive in their attitude toward the whites; now they feel that any lawlessness would be repressed by the strong arm of the State, which is controlled by white men. They are, therefore, very peaceful and quiet. Why, if the Free State bill had been passed, ten negroes would have been killed for every letter of the alphabet that was in that bill."

From what he said each can draw his own conclusions; but in both them the man and the Governor is seen. Though he is a member of the Farmers' Alliance, Governor Tillman is not a third-party man; and yet that party turned politics topsy-turvy in the Southland in the Presidential contest just closed.

## CONFERENCES OF OTHER DAYS.

II.

REV. JAMES MUDGE, D. D.

THOSE who have been interested in the voices from the earliest decades of the century, as preserved in the manuscript journals of the New England Conference, will be glad to have a few more specimens from these rich old records which present so vivid a view of the thoughts and deeds of the grandfathers. The present extracts will cover what may be called the intermedia period—from 1824, when the Conference was first divided, down to 1850, when it took on its present form and the more modern day began.

In 1825, on motion of Timothy Merritt, it was resolved "that it be expedient that all the members of this Conference be uniform in the fashion of their coats;" and it was also resolved "that we wear single-breasted coats with plain rolling collars." In 1827 "plated bosom shirts" were, on motion, discounterenanced. The only further allusion to dress discoverable is a resolution introduced by James Mudge, in 1843, and passed by the Conference, "that a committee be appointed to examine such essays as may be presented to them on the subject of dress, and that they cause such of them to be printed as in their opinion may be advisable."

Preachers in the early days seem to have been, in many cases, no more conscientious as to careful attention to business than some of their descendants in Annual and General Conferences now. In witness of which are the following items: In 1827 it was, on motion of Wilbur Fisk, seconded by T. Merritt, voted "that in the opinion of this Conference, it would contribute much to the facility and accuracy of the business of the Conference, and also to the profit of the members themselves, if they would continue in the Conference room during the hours of business." In 1828 it was voted "that Brother Mudge, as a committee, express to the preachers about the door the sentiments of the Conference on their non-attendance upon the business of the Conference." And in 1829 it was voted "that the preachers be requested to avoid standing in the doorway and on the steps in front of the house more than is necessary." Similar resolutions were passed in 1833, "that the preachers be requested to stay in the house and attend to business, and that the young preachers be requested to avoid going out of the house as much as possible." Still again, in 1845, it was resolved "that the practice of preachers who are members of this body, taking the time of the sessions of the Conference to go about for purposes of visiting or business except in extreme cases, should be discounterenanced and discontinued."

In 1846 it was voted "that we recognize the propriety of uniformly returning thanks after meals, and will incite the same among our people by precept and example."

In 1844, on motion of C. K. True, it was voted "that it is the judgment of this Conference that the fruit of the vine is essential to the due and full observance of the Lord's Supper."

In 1842 it was voted "that it is highly inexpedient and unjustifiable for Methodist ministers to seem to acknowledge the evangelical character of either Unitarians or Universalists by exchanging pulpits with them or uniting with them in the celebration of the Christian sacraments, and that hereafter any and all the members of this Conference be required to abstain from reading or to extemporize."

In 1841, on motion of C. K. True, it was voted "that it is the judgment of this Conference that it is the duty of the preachers to be requested to stay in the house and attend to business, and that the young preachers be requested to avoid going out of the house as much as possible."

In 1840, on motion of Wilbur Fisk, an attempt was made to get the General Conference to take off the restrictions which forbade the people building churches with pews; but the restrictions remained, nevertheless, for some twenty years longer.

In 1849, on motion of Dr. G. H. B. Bland, it was voted "that it is the judgment of this Conference that the fruit of the vine is essential to the due and full observance of the Lord's Supper."

In 1848 it was voted "that it is highly inexpedient and unjustifiable for Methodist ministers to seem to acknowledge the evangelical character of either Unitarians or Universalists by exchanging pulpits with them or uniting with them in the celebration of the Christian sacraments, and that hereafter any and all the members of this Conference be required to abstain from reading or to extemporize."

In 1847 it was voted "that we recognize the propriety of uniformly returning thanks after meals, and will incite the same among our people by precept and example."

In 1846 was passed a resolution "recommending the strict and universal observance of our rules and ancient custom in regard to kneeling in public worship."

In 1845 a resolution was adopted requesting the Bishops to change the time of holding our sessions to the first part of April or November. Since then, April has been the time. Before, it was either June or July.

In 1836 there was preaching every afternoon, and this seems to have been the custom for many years. Preaching every evening was also common. But in 1850 it was ordered that the Conference anniversaries take precedence of evening preaching.

Such, in briefest form, are a few of the most significant utterances of the noble body of men who, between 1825 and 1850, constituted the New England Conference. Some of them are still with us, but the greater part have passed on. Those were stormy times, far surpassing anything now known, and the challenging of character re-

newspaper man to make a report, and then only on condition "that it be submitted to Brother Tracton's instruction previous to publication."

In 1835 it required fifteen ballots before the nine men composing the General Conference delegation were all elected. The balloting began on Tuesday and finished Friday afternoon. It was first resolved to choose, also, three reserve delegates, but this was afterwards indefinitely postponed. Wilbur Fisk was chosen on the first ballot (though between Orange Scott and Jo Thorton), but he refused to serve, alleging his belief "that the entire election, with the exception of himself, was carried on party principles, such principles as ought not to be brought into an election in this Conference." Clerical politics, indeed! Reuben Ran-

sbotham also subsequently resigned,

and Jo Thorton. Slavery was the bone of contention. The Conference did not adjourn till 5:30 A. M., Saturday morning, after sitting more than ten days. Before the adjournment, the nine men composing the General Conference delegation were all elected. The balloting began on Tuesday and finished Friday afternoon. It was first resolved to choose, also, three reserve delegates, but this was afterwards indefinitely postponed. Wilbur Fisk was chosen on the first ballot (though between Orange Scott and Jo Thorton), but he refused to serve, alleging his belief "that the entire election, with the exception of himself, was carried on party principles, such principles as ought not to be brought into an election in this Conference." Clerical politics, indeed!

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## Our Book Table.

THE YOUTH OF FREDERICK THE GREAT. By Ernest Lavisse. Chicago: S. C. Griggs & Co. Price, \$2.

This is a translation by Mary Bushnell Coleman from the French of M. Lavisse. It is really two biographies in one—that of Frederick William, the father, and of Frederick the Great, the son. Generally only a few pages are devoted to the early education of distinguished men, but here we have practically a complete volume devoted to it. Herein is one of the reasons why this book is very fascinating; and one does not so much wonder that Frederick the Great was such a general, politician, diplomat, and intriguer as he was, when one considers the training he received and the things he saw and heard, as portrayed by M. Lavisse. The translation is smooth and simple.

THROUGH CHRIST TO GOD. By Joseph Agar-Bent. D. New York: Hunt & Eaton.

Dr. Bent aptly and truly says that these lectures delivered to his students, are designed to be the primary steps in the accurate study of systematic doctrinal theology. The five parts of this able and scholarly discussion are: "Preliminaries," "Justification through Faith," "The Death of Christ," "The Son of God," and "The Resurrection of Christ." We are greatly pleased with this book because it exhibits in full strength the essential arguments which can be adduced in defense of the truth of the essential claims of Christianity. These essential claims, we may say, are the above grand divisions of Dr. Bent. There is in all of the author's discussion such a breadth and scope that one recognizes at once the depth of his own faith and the candor of his own mind. We will quote a paragraph from the fourteenth lecture: —

"The moral teaching of Christ compels us to believe that God smiles only on those who obey His commands. This being so, it is psychologically impossible for us to believe that God smiles upon us while we are guilty of sin. For, manifestly, no one can be saved against his will. In other words, the law which says, 'With an authority which we cannot question,' 'The commandments of God, make saving faith impossible except to those who are willing to give up sin. Moreover, a sad experience has revealed to us our utter inability to render the obedience which God requires. Consequently the promise of God, 'I will give you a new heart,' all who believe the Gospel, involves a promise that He will work in them the obedience He requires. And justifying faith becomes an assurance not only that God now receives into His favor all who believe the good news of salvation, but also that from the moment we believe, He will work in us to save us. It is also evident that we cannot continue to exercise saving faith unless we actually turn from sin. For we cannot believe that God smiles on us while we do that on which He frowns."

LIFE OF CHRISTIAN DANIEL RAUCH. By Edwin D. Cheney. Boston: Lee & Shepard. Price, \$3.

This biography is both original and a compilation of other biographies, etc., relating to this comparatively unknown German sculptor. It will at least stimulate to a thorough examination of the life of Rauch, and if so, Mrs. Cheney's object will be accomplished. Of Rauch's position in art she says in her last chapter: —

"In the last half of the eighteenth century nothing which had been done in sculpture but satiric representation in Schiller, had sunk to mere meaninglessness, in which it mirrored the life of the time. A change was inevitable. It took place on the other side of the Alps through Canova; on the other side of the Atlantic through Houdon and Chaudet. It reached its climax in Thorwaldsen, Schadow, and Rauch. Thorwaldsen developed the classic side; Schadow brought out a noble realism; while Rauch, as we have seen, united the two in his art in a bold and original manner on the realistic side by his monumental statues, on the ideal by his circle of Victorines, and in rich combination in his statues of Queen Louise, the Polish princes, the Altenburgs, and other minor works. He followed the path opened by Thorwaldsen in the use of base-reliefs, and developed the true principles of realistic expression in this important branch."

CHRIST ENTHRONED IN THE INDUSTRIAL WORLD. By Charles Roads. New York: Hunt & Eaton. Price, \$1.

This volume contains a thorough and able discussion of the underlying principles which should control all the relations between the employer and the employee, the capitalist and the laborer. We imagine that some so-called Christian capitalist or corporation will discover, if these pages are read carefully, how far away they are from the ideal which Mr. Roads amply demonstrates is the ideal of Christ. Jay Gould, with all his faults, is yet a pattern for a multitude of his Christian (?) capitalist critics in that he generally paid his employees; and who shall say that is the least of the virtues, which should characterize a Christian who employs labor?

From the standpoint of being at once a volume on political economy and Christian sociology, this of Mr. Roads is the best we have seen lately. We hope it will be widely read.

THE INTERPRETATION OF NATURE. By Nathaniel Southgate Shaler. Boston: Houghton, Mifflin & Co. Price, \$1.25.

Prof. Shaler has here entered into a sort of scientific-theological discussion of nature. It is not a book on science nor one on theology, but a combination of both; if we modify the first by the word Darwinian and the second by the word natural. And yet these studies will be found to be suggestive, and the preacher will discover some facts that he may properly apply in the preaching of the Gospel. The bed-rock of the Gospel and the bed-rock of nature, so to speak, are the same. This fact will not escape detection, but only faintly, in this "interpretation."

## Magazines and Periodicals.

The Quarterly Review of the M. E. Church, South, is an able and scholarly periodical, and presents an inviting list of timely papers in the last issue. "The Sunday-school: Its Place and Purpose in the Christian Church," "Henry Timrod," "Prayer and Providence," "The Will o' the Wisp," "Woman as a Bread Winner," "The Governing Body in Methodism," are some of the topics treated. (Publishing House, M. E. Church, South; Nashville, Tenn.) — The Critical Review of theological and philosophical literature, edited by Prof. S. D. F. Salmond, D. D., is an English quarterly of inestimable value to the preacher and student. The January number presents an important table of contents, including, among other papers, critiques of Bruce's "Apologetics," Duhm's "Jesus," Baethgen's "Commentary on the Psalms," Porcher du Bois's "Sociology of the New Testament," Bosanquet's "A History of Aesthetic," "Driver's" "Sermons on Old Testament Subjects," (T. & T. Clark; 38 George St., Edinburgh, Charles Scribner's Sons: New York.) — The Magazine of American History for February has a portrait of the late Martha J. Lamb, editor of this periodical since 1883. The magazine is now the property of the National History Company, 132 Nassau St., New York, and will be edited by Gen. James Grant Wilson. There is a most interesting list of papers this month. — The Westminster Review for February opens with a paper on "Arthur Young," by Francis Seymour Stevenson, M.

THE LANCE, CROSS AND CANOE. By W. H. Miller, D. New York: N. D. Thompson Publishing Co.

In this volume the blind Chaplain of Congress has attempted to tell — and has succeeded in the attempt — the story of the Mississippi Valley explorers. Naturally, both

on account of the subject itself and the man who writes about it, these pages are very thrilling and fascinating. The West is a great country, and the story of its settlement is crowded full of heroism and self-sacrifice, though often there are marks of cruelty and oppression. There are few books of such a popular character which give in a more faithful way the history of the development of the West during its earlier days. It will be impossible for us to give, in a word only, the warmest praise for the volume. The titles of some of the chapters will indicate the scope and interest of the book: "Shall Spain Have the Valley?" "The Red Man and the War of Pontiac;" "Shall Kentucky's" "Inger-  
soll in a New Light," are a few of the papers found in the January-April issue. The editor is a Catholic. — Music for February is a very inviting number. "Mascagni and Italian Composers," by Alfred Vier, and "Present Outlook of Music at the World's Fair," are of special importance. (240 Washington Ave., Chicago.) — The Penny has a pretty picture and nice stories for the little people. The fourth of the "American Literature Papers" appears. (D. Lothrop & Co.: Boston.) Schoppe's Modern Houses is a most admirable illustrated architectural quarterly, containing designs of houses costing from \$600 up to \$12,000, designs of stables, a group of stables, a group of mansions, greenhouses and hotbeds, interior views, an article on house painting, a full bill of materials, etc. Architects and builders will find this magazine indispensable. (Co-operative Building Association, 63 Broadway, New York. Price, 50 cents.) — "School Hours" by Dr. Edward C. Mann, of Brooklyn, N. Y., in "Health of Man" is of especial interest to those who have the care of children. (132 Boylston St., Boston.)

P. "Suffering London," "Parisian Pictures," "Greece of Today," "The Capacity of Women for Industrial Union," are the titles of some of the other articles. (Leonard Scott Publication Co.: New York.) — The Globe is a quarterly review of "literature, society, religion, art and politics," published at 716 Title and Trust Building, Chicago. "The Stupidiest Man on Earth," "Isabella, the Woman and Queen," "Modern Theosophy," "Tennyson and Whittier," "Ingersoll in a New Light," are a few of the papers found in the January-April issue. The editor is a Catholic. — Music for February is again called to mourn the departure of an honored and deeply-beloved member. John A. Duncan was born in London, Eng., in 1831, and died in Lynn, Mass., Dec. 9, 1892.

When a young man he came to this country and spent several years in Boston, where he became Miss Phelps in 1857. In 1857 he moved to Lynn, and was soon well known in its business circles for his sterling integrity of character, fidelity and faithfulness. In 1857 he united with the First Congregational (Orthodox) Church, and soon became a prominent member, highly esteemed by his brethren. In 1860, with his family, he transferred his church membership to the Lynn Congregational Church, and became an active worker in its interests and an exceedingly efficient teacher in its Sunday school.

In his life he exemplified to a remarkable degree the domestic and public virtues. He was symmetrical in character, genial in disposition, a good husband, a good father, a student of the Bible, and full of charity and good-will toward his fellow-men. In his business affairs, which affiliations and home life, he bore the fruits of the Divine Spirit, and thereby God was glorified in him.

His departure was sudden and unexpected. He was smitten down in the midst of a business engagement, becoming instantly unconscious and in nine minutes lifeless. Yet he was ready. Only a few evenings before, in a social meeting, he declared in a beautiful, positive manner to a knowable salvation through Jesus Christ. We all mourn his departure, yet not as others who have no hope, for we believe that Jesus died and rose again, and that them that sleep in Jesus will God bring with Him.

Lynn.—Rev. Abraham Reed Lant was born in Orono, Me., Nov. 23, 1821, and died in Hallowell, Mass., Dec. 19, 1892.

Brother Lant was converted in his early home when seventeen years of age, and soon thereafter received his call to the ministry. He connected himself with the Maine Conference, his first station being Denmark and Brighton. He remained in that Conference for six years, doing good service, when he was transferred to the East Maine, within the bounds of which he preached for sixteen years. He then took a transfer to the New Hampshire Conference, where he did effective work till 1865, when he took a superannuated relation. For five years he supplied, part of the time as stated supply, and also acted as Bible agent. In 1860, his health having broken a good deal, he became a supernumerary, after having been in the active ministry for forty-six years.

He was married in 1844, to Miss Alice A. Chase, in Brunswick, Me., with whom he served all his active ministerial life. She died in 1865 in Somerville, Mass. The death of his wife was an unusually severe blow, from which he never recovered. He had five children, three of whom still live — Mr. George C. Lant, of Watertown; Mrs. J. L. Wilson, at whose home he died, and Mrs. J. B. Martin, also of Watertown.

The funeral was at the home of Mrs. Martin, conducted by Rev. C. J. Fowler, pastor of Grace M. E. Church, of which the daughters are members. The pastor was assisted by Revs. George W. Norris, presiding elder, F. M. Frost, H. Spencer and N. F. Bailey.

Bro. Lant was a good man, an acceptable preacher, a sweet singer, a faithful pastor, a minister of mercy.

M. F. BRIDGHAM.

Bangs.—Seymour Bangs, the guardian of the old Eastham Camp-ground, is dead. On Nov. 13, 1892, Bro. Bangs joined the church triumphant, leaving behind, to mourn their loss, an aged widow and two sons.

Bro. Bangs was one of the oldest members of the Eastham M. E. Church, having joined the church in September, 1839. He was, therefore, for more than half a century identified with the church of his choice. Living to the ripe old age of 85 years, he died in his bed, fully conscious of his sins, and had his last words of comfort to his wife. "A kind husband, a loving father, and an honest citizen," were the last words of Bro. Bangs.

Bro. Bangs was a good man, an acceptable preacher, a sweet singer, a faithful pastor, a minister of mercy.

C. J. F.

MURRAY.—Timothy Murray was born in Newmarket, N. H., June 25, 1811, and died, Dec. 1892, at the age of 81 years, 11 months.

He was a man of an ardent, active temperament, strong in his convictions and bold to declare them; patriotic, and widely known in social, business, civil and religious circles. He was converted and joined the church at the age of nineteen, and his active religious life continued for a period of sixty-two years. He was an officer in the church, for many years a class-leader. At one time he had drawings toward the ministry, and received a license to preach. He was gifted in prayer and exhortation, and improved his gifts to the last. His piety was of an earnest, demonstrative type; he enjoyed the hearty amen and the shout of a king in the camp.

He though gradually failing for a year or two, yet he was able to attend to his business and fill his accustomed place in the sanctuary until a short time before his death. Two sons survive to honor his memory.

GILMAN.—Isaac Brock Gilman was born in Potten, Canada, in 1813, and died in Boston, Mass., December, 1892.

The subject of this sketch was the son of Dr. W. C. Gilman, for many years an eminent physician in Potten. He became a Christian in early life, and united with the Methodist Church in Canada. He went from Canada to Lowell, Mass., as a young man, and married there. He was a teacher for years in the Sunday-school of St. Paul's M. E. Church. When he returned to Lowell, he identified himself with the Methodist Episcopal church of which he was an active and useful member. In the autumn of 1850 he went to Idaho to live with his son. In January, 1869, he had a severe attack of paralysis, from which he never fully recovered. In the spring of 1892 he came to reside with his daughter in Boston. With Mrs. Smith he spent most of the following summer in Newport. While there, with the assistance of friends, he was able to attend a few Sabbaths, with great satisfaction to himself and to the people with whom he had formerly worshipped. He claimed the benefit of recovery, but his general physical condition was against him, and a few weeks after his return to Boston he passed away in peace.

His remains were taken to Newport for interment; and appropriate funeral services were held at the Methodist Church, conducted by Rev. H. W. Wilder, of Derby, a former pastor.

When she moved to Boston she united with the Bromfield Street Church, and, as long as she was able to go, attended its services.

Her funeral was attended by her old friend, Rev. J. H. Blunt, and Dr. J. H. Mansfield, pastor of Bromfield Street Church.

J. B. H.

TRUEWELL.—John Winslow Truewell was born March 16, 1822, and died in Newburyport, Mass., Nov. 29, 1892.

He was converted at the age of fourteen, and ever since maintained a consistent Christian life. He was a man of firm character, and since 1841 has been a member of the Methodist Church in Hazardsville, W. Va. He was a faithful attendant upon the services of God's house as long as his health permitted. For the past ten years he has been in failing health, and for about a year and a half he has been confined to his room. The nature of his disease (dropsy) disabled him so greatly that he could not express his thoughts clearly. Although he often expressed a desire to be with his wife, his physical condition would not permit him to do so.

He remained at home, however, and enjoyed the company of his wife, and the constant attention of his children and grandchildren.

He died on Jan. 15, 1892, at his home in Hazardsville.

He was a man of great personal force and influence, and was a man of great personal force and influence.

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# Lion's Herald

WEDNESDAY, MAR. 22, 1893.

[Entered at the Post-office, Boston, Mass., second-class matter.]

## Contents.

THE HIGHER CRITICISM. A Symposium - - - - - 89

Miscellaneous. Scotland Studies. — Conferences of Other Days. — The Prodder Letters. — Advertisements - - - - - 90

Our Book Table. OBITUARIES. Advertisements - - - - - 91

Editorial. Wordless Communion. — A Golden Deed. Higher Criticism. — Short Editorials, etc. PERSONALS. BRIEFLISTS - - - - - 92

The Conferences. CONFERENCE NOTICES. Marriages. CHURCH REGISTER. Advertisements - - - - - 93

The Family. Original and Selected Poems. THOUGHTS FOR THE THOUGHTFUL. Palm Sunday at Jerusalem. ABOUT WOMEN. A heroic Clergyman. — Moods of Depression. LITTLE FOLKS. THROUGH AUNT SERENA'S EYESPECTLES - - - - - 94

The School-schedule. THE CONFERENCES. Advertisements - - - - - 95

Review of the Week. The Social Union. — Church News. — Advertisements - - - - - 96

A Hasty Trip to Europe, etc., etc. - - - - - 96

WORDLESS COMMUNION.

Is it not true that the length of the discourse indicates the distance of thought between the speaker and the hearer? That is to say, in proportion to the perfectness of the understanding between two friends words of explanation are not needed; though words of pleasant fellowship will, of course, still be in order, and brief consultations will be called for. This truth explains why some advanced Christians find themselves spending less time than formerly in formal or stated prayer. As they draw nearer heaven in point of progress they find heaven's special occupation, praise, more congenial to them than petition. Their intercourse with God is continual. So perfect is their understanding with Him that thought passes freely, and but few words are needful. Their wills are in such complete harmony with His that they feel no wish to plead for that which it is not His pleasure to bestow. They love to sing, —

"All my requests are lost in one,  
Father, Thy only will be done!"

This, of course, does not apply to ordinary Christians nor to extraordinary occasions. There will come times in the lives of all for long tarrying before God, and it is undoubtedly the fact that most people need to spend every day a good deal more time than they do on their knees, or at least in solemn meditation on sacred things.

## A GOLDEN DEED.

The jubilee of the Free Church of Scotland, which will be fitly celebrated this year with great enthusiasm across the water, may well be utilized on this side the sea to strengthen in all of us that devotion to principle against which the claims of popularity and the pocket continually make war. Just fifty years ago this spring Edinburgh saw a sight that thrilled all hearts then, and has made good men braver ever since. Four hundred and seventy-four ministers, or more than one-third of the whole, together with a great body of elders and members, renounced their connection with the Established Church, voluntarily relinquishing by that act a revenue of more than one hundred thousand pounds a year, that so they might keep a good conscience and maintain their spiritual liberties intact.

It was one of the noblest blows ever struck in behalf of religious freedom. Not many thought they would so greatly dare. Among almost the entire mass of the aristocracy high bets were made, and failed to find takers, that not more than twenty or thirty at most would throw up their living. But that which was incredible and incomprehensible to the titled worldlings did not surpass the heroism with which God filled His own. And as, on the fatal 18th of May, they filed out from old St. Andrew's Church, after laying on the table before the Lord High Commissioner their respectful but determined protest against all coercion by the civil courts in matters spiritual, the city stood amazed in silent, awe-struck, tearful admiration, or broke into irrepressible applause. When one burst upon Lord Jeffrey in his quiet room with the startling news, crying: "What do you think of it? More than four hundred of them are actually out," he flung aside his book and, springing to his feet, exclaimed: "I'm proud of my country; there is not another country upon earth where such a deed could have been done!"

However that may be, it was a deed that would do honor to any land, and a deed that has found wide response in the hearts of men. All the foreign missionaries of the Scotch Church, without exception, together with their converts and students, at once passed over to the Free Church, leaving the property and capital funds behind. Ardent sympathy was everywhere awakened for the ministers who had made this great renunciation, and money was liberally contributed from all quarters, nor has the supply been stinted from that day to this. Upwards of eight hundred churches have been reared, most of them provided with manses, and the benevolences have been magnificently provided for, for

eign missions alone receiving now about one hundred thousand pounds a year, or more than three times as much as is given by the far more numerous and wealthy Established Church. The sum total of the contributions for church purposes is nearly six hundred thousand pounds a year.

It was a struggle against the abuses of patronage, and in behalf of the rights of churches to choose their own pastors. When it was found that no matter how unacceptable, unevangelical and worldly a minister might be, all the power of the Scottish courts and the British Parliament upheld the lay patron in thrusting him into the living, it became clear to these four hundred, headed by the great Chalmers, that the very existence of true religion among them was practically at stake. Then they hesitated no longer.

There is perennial need for this kind of defiance to the voices of worldly prudence. There is an example here the charm of whose quiet courage the laps of fifty years has not dimmed. We delight to hold it up afresh to the gaze of mankind. We trust it may make us all better and nobler.

## HIGHER CRITICISM.

It is the mission of the religious press to endeavor to lead its readers into all truth. To this end we this week present a notable symposium upon the Higher Criticism. It will be seen that the participants are distinguished representatives of the several evangelical denominations. For reasons which we will not give, the term Higher Criticism has come to be, to many of our readers, only the name of that which is to be feared and condemned. Without discriminating, for instance, as Prof. Olin A. Curtis, one of the respondents, so clearly does, between the different schools of the higher critics, all have been included in a sweeping denunciation. Those who read this symposium — and all should do so — will at once perceive the unfairness and unwise of such a course. The editorial position taken by this paper concerning this important subject is confirmed by these writers.

Our timid readers, therefore, should change their attitude toward the Higher Criticism. The men who answer our inquiry are safe and revered teachers. There is no good reason to fear that investigation, even the most rigid and searching, will harm the fundamental truths which are revealed in the Scriptures. These sacred certitudes will not be disturbed, though much of unwarranted and strictly human misconceptions about the Bible may have to be abandoned. The result of all this scrutiny will be that we shall come to possess larger, more intelligent and more natural views of the Bible, a deeper and more comprehensive faith in it as a revelation from God, and a clearer and more loyal apprehension of the Christ as the centre and life, and authority for, the Christian system. Rev. W. Hay Aitkin, the successful English evangelist, whom we heard when in Boston some years ago with much pleasure and profit, recently said: —

"I think that many of our old-fashioned notions with respect to the Bible will have to be very seriously modified in the next decade, . . . but that would not in the least degree stagger my faith. . . . I do not believe in inspiration less because I do not arbitrarily define it. . . . It seems to me that these books contain the revelation which God thought good to present to man in those earlier days when he had to live without the full light shown forth in the life and teachings of Christ. . . . If Christian people would remember that the Bible as such never speaks of itself, and that our views with respect to the Bible as a whole must, therefore, be largely decided by considerations distinct from the utterances of Scripture, there would be less acrimonious debate, and a greater possibility of that calm and judicial inquiry which seems to me so necessary if we are to arrive at anything like a reasonable conclusion. . . . I do not love the Bible less because I believe that it contains the Word of God rather than the Word of God. We must begin with Christ and work back to the Bible."

This well-known expositor's views, as will be seen by the symposium, are in harmony with the opinions held by the able and devout representatives of all the churches. Our own denomination, therefore, must give cordial place to the indubitable results of modern Biblical scholarship. We must recognize and appropriate such restatement of the doctrine of Inspiration as is thus made imperative. The life is more than meat and the body more than raiment. A change in the texture of a great truth does not necessarily alter the essence of the truth itself.

We again ask for a prayerful and deliberate study of this symposium. To the respondents who so promptly, frankly and helpfully answered our inquiry, we extend hearty and grateful acknowledgments.

## Penultimate Duties of Preachers.

Conference, now so near, is an important halting-place in the preacher's itinerant career, where he may stop and consider, or, in the mercantile phrase, take account of stock, bringing in review the work of the preceding twelve months and forecasting the tasks set for the future. For such a settlement there must needs be some preparation. Without an effort on our part in this direction, we shall find a mass of duties piled at the door of Conference and no time to discharge them. To dispose early of these penultimate duties is an excellent habit, enabling us to enter the Conference week with comfort and advantage. To delay and be in a state of uneasiness when the hour strikes, is a sure way to secure discomfort and the unsatisfactory handling of our affairs. To feel that every duty is done, and that we have, at the opening of Conference, only to hand in our reports and enjoy the occasion, is a most satisfactory state of mind. It marks the advantage of being ready.

These approximate duties are too numerous and varied to be enumerated in detail. We can only give hints. For one matter, the records should all be made up. If it be a closing year, this is vastly important to enable his successor to take up the work and understand precisely how everything in the

charge lies. It is painful to a new man to find no record made of the half-dozen members received six months before, or to find on the books the names of several to whom letters had been given a year since. He corresponds with the parties, and is surprised to find they joined other churches long ago by letter. It dawns upon the preacher at length that the records of the church made by his predecessor are of no special value. To find out the real state of matters, he must depend on consultation with various members, who may happen to have memories. The pastoral hand-book is a back number, good five or six years ago, but utterly worthless for current purposes. He goes to a house by the book and finds the man died five years ago and the family long ago left town. He goes back to the record of members, and there their names all stand as members in good and regular standing. Inaccurate and slow records have been sources of annoyance to many a preacher, costing him time and perplexity and not seldom proving the occasion of ill-feeling by the parties concerned. Be sure to revise and complete your records in good time.

Take care of the salvages. Many people slip from us at the joints of the pastores. A little care would tide them over into the new dispensation. There are some who have joined the preacher rather than the church. Be doubly careful to attach them, by some preparation, to the new man. Do not fail to take into full connection all the probationers, and especially any who may be disposed to wait; the succeeding preacher will find it much harder to influence them in the right direction than you will. That little difficulty, smouldering now, but liable to burst out into flame, be sure to compose; you are acquainted with the facts and know how to deal with the parties; let not the sun go down on your neglect to deal with the evil.

See to it that all your benevolent moneys are in, and that your reports are ready to be handed to the statistical secretary in the opening session of Conference. To brush up these matters will require some time and not a little effort by the preacher. Whoever else sets to work, let him be sure to work himself to insure the doing and that the doing be in time. To be behind in this matter is a bad habit. We are sorry to say that a few preachers cultivate this habit from year to year. While most are prompt, a few are invariably found in the list of delinquents. Be sure to have your name taken from that objectionable list this very year.

That last round of pastoral visits do not fail to complete. See especially the new members, and the recent comers to town, and do all possible to attach to the society any who may hang loosely and by some neglect might be easily lost. Some churches and pastors lose vastly by the process of raveling; the raw edge is constantly though imperceptibly fraying out. The stitch in time would give firmness and durability to the whole piece. Whatever you do to secure a better appointment, be sure to complete in the best manner the work in the one you now have. This will go far to give you a better one.

These items will serve as specimen bricks. The conclusion of the whole matter is: Be ready, as the day approaches.

## The Transformation of New England.

President Hyde, in the March number of the *Forum*, returns to the consideration of New England. The title and contents of his new paper are not so portentous as his former was, which seemed to affirm that paganism was impending. What he now declares is that New England is undergoing transformation. That is true, unquestionably. It might be true, even if the population were homogeneous throughout, or chiefly so, as it was in the distant past. Indeed, the changes that are arresting attention have occurred within the last fifty years. They are radical as relates to population, suffrage, industries, social customs, and religious preferences. But they do not mean un-American nor un-Christian results.

The root of the difficulty, according to President Hyde, is immigration. The facts by which to judge of the degree of the transformation within the period named, are at hand in a census bulletin relating to the foreign-born population. What is true of New England, in this respect, is true of the United States, and vice versa. In our section and in the whole land the increase of the foreign born has been large. In 1850 the foreign born numbered 2,244,602, or 9.6 per cent. of the total population, while in 1890 it was 9.74 per cent. of the total. The foreign born increased from 1850 to 1860 by 2,569,604, or 38.47 per cent. From 1860 to 1870 the increase was 2,569,604, or 38.47 per cent. From 1870 to 1880 the increase was 2,569,604, or 38.47 per cent. From 1880 to 1890 the increase was 2,569,604, or 38.47 per cent.

Bishop Foss expects to leave, by way of San Francisco, May 23, for his episcopal visit to Japan, Korea and China. We shall expect some contributions from his interesting and able peer during his absence.

— The *Christian Advocate* says: —

"Mrs. Mary C. Nind is doing good work on the Pacific Coast in the spirit and on the platform of the Woman's Foreign Missionary Society. Mrs. Hard is with her, organizing auxiliaries."

— Governor Tillman, of South Carolina, is a notable character in the political life of the Palmetto State. Mr. Graves, our correspondent, had an interview with him which he describes at length in his "Southland Studies" in this issue.

— We are painf ul to learn, from the *Pacific Methodist Advocate* of San Francisco, that the beloved wife of Bishop Haygood "is fighting a brave fight for life with a fatal disease, and that her physicians advise her immediate removal to her old home in Georgia."

— Rev. T. A. Dorion, our missionary to the French at Manchester, N. H., is in a critical condition, the result of a stroke of paralysis. He has done most faithful and efficient work in that city, and it is prayerfully hoped he may recover to prosecute it to larger success.

— Rev. Dr. Samuel Wakefield, of the Pittsburgh Conference, completed his 94th year on March 5. His wife is in her 91st year, and they have lived together for seventy years. They now reside in West Newton, Pa., are in comfortable health, and their children — a large number — are all living.

— Senator Daws, when a Yale College student, saved wood at 75 cents per cord as a means of self-support. When he was born in 1816, 18 states, and when he entered the Congress of the United States 31 states, composed our Union. He has participated in the legislation for the admission of 13 states into the Union.

— The total foreign population of New England was 1,142,432. There were 43,706 Scandinavians (Norwegians, Swedes and Danes); 63,022 Germans, and 1,866 Chinese. There were 380,167 Canadians — not so many as are usually estimated. A large fraction is not Canadian. It is from the Provinces, and is Presbyterian. There were 412,946 Irish. The Catholic problem centres in the Irish and the French Canadians. On that subject President Hyde says: —

— The predominance of the descendants of the English and the Irish who have arrived since 1850 over the descendants of the Pilgrims and Puritans who came previous to 1840 is a foregone conclusion. This fact should warn us against all appeals to race prejudice and religious fanaticism. Not that we can avert the influence of those who, before the year 1900, will constitute the majority of New England's population.

— The school phase of the problem is referred to by President Hyde as follows: —

— Let the public and the parochial school struggle for existence freely and fairly, side by side. If the graduates of the parochial schools prove equally intelligent and more devoted to their studies than the students of the public schools for the purpose of equipping for practical life, Catholic laymen will offer their priests the alternative of public schools free or something equally valuable if they must pay for them."

The scholarly college President deserves great praise for studying New England life. It deserves study more than ever before. He has been somewhat pessimistic in his conclusions and prophecies, but he is more optimistic in this paper than he has been hitherto. Even now he holds that "The opening of New England to the influence of the great world without has brought with it for the time a spiritual fall. He proposes a remedy —

— The school phase of the problem is referred to by President Hyde as follows: —

localities, especially in the towns and villages, between all Protestants: —

— The Protestant churches must rise above the spirit, if not in form, of sectarianism. . . . The mischief of sectarianism lies not so much in the different aspects of truth and life for which they stand as in the lack of responsibility for the welfare of society, which they seek first to get adherents and contributions out of the community, rather than to put influence and inspiration into it. . . . This instinct of self-preservation.

— We are glad to learn that President J. F. Goucher of the Women's College will spend the summer in a tour of Europe and the East, company with Bishop Foss. Dr. Goucher is a sympathetic, critical and specially intelligent traveler, and our missions are always encouraged and helped by his presence, and the church is instructed and strengthened by the information which he secures.

— We learn from the *Buffalo Christian Advocate* that Rev. L. H. Hunt, D. D., of the most honored and distinguished members of Northern New York Conference, died at his home in Adams, N. Y., at the advanced age of 84 years. Dr. Hunt entered the ministry in 1832. He was a man of a strong, logical mind, an able theologian and preacher, and did heroic service for the church.

— Rev. G. W. Norris, presiding elder of Dover District, New Hampshire Conference, writes: —

— "The Brother Gordon who died in Manchester in the spring of 1879, and whose widow spoke in your *HERALD* 'Love feast' this week, was Lyman E., not Lorin H., as your types made his widow say. Lorin H. was born much earlier and died much later.

— It is definitely stated that Dr. Henry A. Stimson, who was called, upon the death of Dr. Goodell, of St. Louis, to be his successor at first hand. He taught all his pupils to teach themselves. That was, perhaps, the most precious lesson which he conveyed. He made them master what they knew; he took it from the lips of Nature herself; he set it in the heart of man, and it was absorbed.

— That is how he educated a genuine school of real students, who set out with truly admirable methods, and whose work for science is even now but in its earlier stages. No man possibly could have done better, or done more.

— Rev. James I. Bartholomew, who has been very acceptable and successful pastor of Allen St. Church, New Bedford, for four years, yields to the urgent request that become State organizer for Massachusetts, under the direction of the Prohibition State Central Committee. Mr. Bartholomew has long been identified with the Prohibition Party, and on the platform is able, earnest and conscientious. He will do excellent work for this important cause.

— Rev. Thomas E. Vermilye, D. D., who died on Friday last, was one of the greater lights of New York city a half-century ago, born in 1803, he followed Dr. Sprague at West Springfield in 1830, and five years later was called to the Dutch Reformed Church in Albany. In 1839 he began a long and distinguished pastorate in the metropolitan city. Rev. Dr. A. G. Vermilye, of Englewood, N. J., is a son of the old New York pastor.

— Rev. Albert L. Long, D. D., has received from Prince Ferdinand, of Bulgaria, the cross of a commander in the Bulgarian National Order of Civil Merit. This is the second Bulgarian decoration he has received. The first was from Prince Alexander — the cross of a commander in the Order of Saint Alexander, an order instituted by him as a mark of appreciation of special services rendered the national cause. The second is the new order instituted by Prince Ferdinand.

— Rev. Albert L. Long, D. D., has been invited to give the 19th-of-April address at Lexington.

— To Miss Jennie S. Farwell, teacher of art in our college at Santiago, Chile, belongs the credit of first introducing decorative china painting into that country.

— Bishop Brown, of the African Methodist Episcopal Church, died in Washington, Thursday, March 16, aged 75. Bishop Brown was eminent in the church and was greatly esteemed.

— Rev. Thomas Tyrie, of Garden St. Church, Lawrence, has been critically ill with pneumonia, but we are glad to announce that he seems to have passed the crisis and is convalescent.

— Rev. Chas. F. Parsons and wife, of McMinn Falls, Me., visitors to Lassell Seminary from the Maine Conference, in the discharge of their duties last week made a pleasant call at this office.

— Bishop Foss expects to leave, by way of San Francisco, May 23, for his episcopal visit to Japan, Korea and China. We shall expect some contributions from his interesting and able peer during his absence.

— The *Christian Advocate* says: —

"Mrs. Mary C. Nind is doing good work on the Pacific Coast in the spirit and on the platform of the Woman's Foreign Missionary Society. Mrs. Hard is with her, organizing auxiliaries."

— Seven meetings were held in the Plat Hall, the largest building in the town, and averaged fully 1,000 people at each. Of Mr. Woolley the great audience could not hear him speak, but the overflow of spectators, who had come to see him, was great

### The Conferences.

(See also Page 7.)

#### NEW ENGLAND CONFERENCE.

Boston District.

*Boston Preachers' Meeting.* — Rev. W. G. Richardson read an able paper upon "The Submerged Tent." Rev. Wilbur F. Crafts, D. D., then delivered a forcible address upon "The National Victory for the Sabbath: How to Follow it Up by State and Local Victories."

*Peoples' Church, Boston.* — At the People's Church last Thursday evening, Mr. E. W. Crawford, one of the trustees and a Sunday school teacher and class-leader, was tendered a birthday reception by his numerous friends, on which occasion he was presented with an elegantly-framed portrait of his son Everett. The presentation speech was made by Rev. Emory J. Haynes, D. D., pastor of the church, to which Mr. Crawford feelingly and adequately responded, though taken completely by surprise. The exercises were held in the parlor of the church, where refreshments were served by members of his classes. Mr. Crawford has been a faithful member of the People's Church (formerly Church St. Church) for nearly a quarter of a century.

*Ashland.* — Thursday, March 16, a four weeks' revival under Major and Mrs. Wm. Park was closed at this church, the Baptist and Congregational churches nominally uniting. The converts and reclaimed backsliders number 45. Twenty have joined on probation, and more are likely to follow. Rev. C. E. Spaulding, pastor.

*Wellesley.* — About one year ago Robert Humphrey, of precious memory, died, leaving most of his estate to the local Methodist Church. Within the past few days \$2,500 have been placed in the trustees' hands by the executors. Perhaps \$500 more will be forthcoming. The interest on this fund will go toward paying current expenses. The pastor is closing with a good spiritual feeling in the church. Numbers have been saved through the direct agency of pastor and people. Evangelist Whittier is now holding union meetings which promise to quicken greatly the churches co-operating. The pastor, Rev. E. T. Curnick, has been cordially invited to return for the third year.

*North Hero.* — A correspondent of the *St. Albans Messenger* writes that our minister at North Hero, Dr. G. B. Hyde, expects to rent a house and open a hospital in the spring.

*The Woman's Foreign Missionary Society.* — A special meeting and memorial service will be held in the Historical Room, March 22, at 7 p.m. Dr. David Sherman will give a memorial paper on Dr. John H. Twombly. Other members of the Society will give reminiscences of Dr. Twombly's life. A full attendance is solicited.

J. H. MANFREDI, Sec'y.

*New Bedford District.*

*First Church, Taunton.* — March 5, 18 were received on probation, making 47 all as a result of the revival.

*Bowdoin.* — Pastor C. S. Davis is closing his second year successfully. Services are well attended. A young lady of influence recently confessed for the first time a purpose to lead a Christian life. March 5, 18 young people, two of whom are school teachers, united with the church from probation. Others will unite soon. On the same day the pastor began preaching services at Buzzard's Bay with a congregation of sixty.

*Montpelier District.*

*Battleboro.* — At the last quarterly meeting 2 were baptized and 4 received on probation. In the quarterly conference it was voted to make an advance of \$200 to the mission the other year. The pastor, Rev. A. H. Webb, was invited to return for the fourth year. This advance in salary will place this charge in the first grade of appointments in the Conference. Let other places follow the example of Battleboro.

GEO. H. PERKINS, President.

*New England CONFERENCE NOTICES.*

All candidates for Local Elder's orders residing in the vicinity of Boston can be examined on Monday, March 27, at 1:30 p.m., at the Room Room. The examination of this class, at Conference, will occur at the M. E. Church, Holyoke, Tuesday, April 4, at 1:30 p.m.

C. M. HALL, Chairman.

The class of the Third Year will meet the Committee for examination in the M. E. Church at Holyoke, Tuesday, April 4, at 2 p.m.

LOUIS ALBERT BANKE, Chairman.

The class of the First Year will meet Tuesday, April 4, at 2 p.m., in the church in Holyoke, instead of 3 a. m., as announced in last week's Herald.

GEO. SKENE, Sec'y.

Candidates for Local Deacon's orders are requested to present themselves for a written examination on the four years' course of study for local preachers, according to Discipline of 1888, at the M. E. Church in Holyoke, Tuesday, April 4, at 10 a. m. All desiring to take the examination are advised to drop a card immediately to the chairman of the Committee.

A. M. OSGOOD, Mariboro, Mass.

*Business Notices.*

READ the last column of the third page

Every Week for announcements of the latest publications of the Methodist Book Concern.

*NEW ENGLAND SOUTHERN CONFERENCE TRANSPORTATION NOTICE.*

All persons intending to visit Plymouth during the session of the Conference, will please read carefully the notice referring to transportation which will appear in the next issue of this paper.

GEO. M. HAMLEN, Sec'y Trans.

Kinney, Henry Co., Alas.

The several committees of examination will meet the candidates of their respective classes at the M. E. Church, Plymouth, Mass., Tuesday, April 11, at 9 a. m.

S. O. BENTON, Conference Sec'y.

The class in the studies of the First Year will please meet the Committee at the seat of the Conference, April 11, at 9 a. m.

H. D. DYSON, for Committee.

*NEW ENGLAND CONFERENCE — RAILROAD NOTICE.* — The Boston & Albany Railroad will tell round-trip tickets to Holyoke, from April 3 to 10 inclusive, at the rates of 25¢, 30¢, 35¢, 40¢, the following stations and rates: Boston, 25¢; Natick, \$2.90; South Framingham, 28¢; Holliston, \$2.25; Milford, \$2.15; Ashland, 27¢; Westborough, \$2.45; Worcester, \$2.10; Webster, \$2.65; Brookfield, \$1.40; Warren, \$1.30; Palmer, 90 cents. The rates on Boston & Maine and Fitchburg will be given next week.

F. WILLCOCKS.

*THE TWENTY-FOURTH ANNIVERSARY OF THE WOMAN'S FOREIGN MISSIONARY SOCIETY.*

will be held in the Tremont St. M. E. Church, Wednesday, March 22, at 7:30 p.m. There will be addresses by Dr. R. Butler, Miss Clara Cushman, Rev. C. L. Goodell and Dr. W. W. Ramsay.

*VERMONT CONFERENCE — ENTERTAINMENT.*

Notice has been sent to all entitled to free entertainment at the annual meeting of the Conference, at the Tremont St. M. E. Church, to the Tremont Union, which I am sure will be well received. If there are others, or if any have not received the notice sent, they can have application blanks by writing the undersigned at Barton IMMEDIATELY. The final application must be received by April 5 to secure entertainment.

F. W. LEWIS.

*POST-OFFICE ADDRESS.*

Prof. Marcus D. Buell, D. D., care Brown, Shipley & Co., Founders' Court, Lethbridge, London, E. C., England.

*BOSTON PRIMARY UNION.* — The Boston Primary Union meeting of Sunday-school Teachers, which has been held in Chapel Hill, Tremont Temple, will be held at Wesleyan Hall, No. 36 Bromfield St., every Saturday at 2 o'clock, for the study of the International and Blaekie's Lessons, until further notice.

F. P. SHUMWAY, Jr., President.

*NOTICE.* — All who have chain-sletters, concerning the M. E. Church in Bethel, Me., will please break the chain, as the object for which they were started is accomplished. Thanking all who have assisted, we are

Fraternally Yours,

ALICE M. BEAN, Sec'y.

Bethel, Me.

*W. BAKER & CO., Dorchester, Mass.*

Unlike the Dutch Process

No Alkalies

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Other Chemicals

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**W. BAKER & CO.'S BreakfastCocoa**

which is absolutely

pure and simple.

It is made with the finest

strength of Cocoa mixed

with Starch, Arrowroot

Sugar, and is far more eco-

nomic than any other

cocoa.

It is delicious, nourishing, and easily

DIGESTED.

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**W. BAKER & CO., Dorchester, Mass.**

**Easter Flower Vases.**

We have prepared for a larger exhibit than ever of Easter Vases, rich cut Crystal

Glass of new shapes from both Foreign and Domestic Factories.

Many of the designs are confined to us.

Rich designs and colors of Vienna Glass, with gold decorations, for lilies or long-

stem roses.

All grades, from the moderate cost to expensive specimens.

The above, and other choice specimens for presentation, now on view on the main

floor Glass Tables and in the Art Pottery Rooms, 3d floor.

**INSPECTION INVITED.**

**Jones, McDuffee & Stratton**

**China and Glass Merchants,**

**WHOLESALE AND RETAIL.**

**120 FRANKLIN.**

March 8. The chorus, quartet, orchestra, and the reader, Mr. P. E. Sweet, each rendered their part in the program exceptionally well. The pastor, Rev. S. M. McElroy, announced that the only modern thing about the entertainment was that ice cream from J. M. Horton & Co., of New York, would be served at the conclusion of the entertainment.

On March 5 the pastor was unable to occupy his pulpit on account of sickness, and Drs. Greene of Trinity and Grandison of Bennett Seminary supplied him for the service. At the fourth quarterly conference a unanimous vote was taken, asking for the return of their pastor. The year has been a successful one. A fine pipe organ has been purchased and paid for. A large increase in salary was voted at the first quarterly conference, and the finances are in better condition than usual at this time of the Conference year.

*Milville.* — Rev. S. V. B. Cross, pastor. Mrs. Betsy Legg has generously donated a lot of land, eligibly located, for the erection of a parsonage; she has also contributed \$100 to the building fund, which already reaches a total of \$1,200. The spiritual interest of the church is good; seven have recently requested prayers, and five have joined on probation. A chapter of the Epworth League has been organized, and gives promise of useful assistance.

*Wolcott.* — An Epworth League has been organized in this place, with H. C. Reed, president.

*Franklin.* — Ebson Dawson died Feb. 22, aged 83 years. In advanced life he actively returned to his Lord. The Methodist parsonage was filled to overflowing at the meeting of the Ladies' Missionary Society. A good sign! All report a very enjoyable time.

*Richford.* — The income from the donation to Rev. J. W. Wallace was about \$60. He is highly esteemed by those whom he serves.

*Swanton.* — Rev. Mr. Tupper addressed the Epworth League last Thursday. Mrs. L. H. Reed, of Shelburne, president of the Women's Christian Temperance Union of Vermont, gave addresses morning and evening last Sabbath at the M. E. Church.

*North Hero.* — A correspondent of the *St. Albans Messenger* writes that our minister at North Hero, Dr. G. B. Hyde, expects to rent a house and open a hospital in the spring.

*The Woman's Foreign Missionary Society.* — A special meeting and memorial service will be held in the Historical Room, March 27, at 1:30 p.m., in the Committee Room of the Wesleyan Building, No. 36 Bromfield St., Boston. It is important that there should be a full attendance.

A. S. WEED, Sec'y.

*NEW ENGLAND HISTORICAL SOCIETY.* — A special meeting and memorial service will be held in the Historical Room, March 27, at 1:30 p.m., in the Committee Room of the Wesleyan Building, No. 36 Bromfield St., Boston. It is important that there should be a full attendance.

J. H. MANFREDI, Sec'y.

*THE ANNUAL MEETING OF THE PREACHERS' LEAGUE.* — In Salem, March 11, by Rev. R. F. Holway, Edwin O. Smith, of Lexington, and Rev. W. H. Lovell, of Lowell.

*PENMAN — CURTIS.* — In Hartford, Va., March 12, by Rev. A. W. Ford, Thomas Penman, of Plainfield, N. H., and Mary W. Curtis, of Gorham, N. H.

*Smith — Lamb.* — In Salem, March 11, by Rev. R. F. Holway, Edwin O. Smith, of Lexington, and Rev. W. H. Lovell, of Lowell.

*FAIRFIELD — MCKELVY.* — In Pittsfield, March 12, by Rev. W. F. Bennett, W. L. Brown, J. B. Baker, E. T. Curwick, Harvey Carey, J. E. Clark, G. D. Dillingham, Jas. Dunn, L. H. Dorchester, L. Abby Davis, A. Cutler, George H. Foote, R. L. Hayes, J. K. Greenleaf, D. George, H. J. Hoover, W. D. H. Jackson, D. H. Johnson, W. H. Jones, R. C. Hinckley, Thos. Haworth, E. F. Jones, R. J. Kellogg, Mrs. E. P. Loker, J. D. Le Gro, Mrs. Eva Le Barre, M. B. Murch, M. L. Pearson, W. S. Spencer, H. F. Stimson, Ross Taylor, David Taber, M. L. Whitney.

*THE ANNUAL MEETING OF THE PREACHERS' LEAGUE.* — In Springfield, March 12, by Rev. W. F. Bennett, W. L. Brown, J. B. Baker, E. T. Curwick, Harvey Carey, J. E. Clark, G. D. Dillingham, Jas. Dunn, L. H. Dorchester, L. Abby Davis, A. Cutler, George H. Foote, R. L. Hayes, J. K. Greenleaf, D. George, H. J. Hoover, W. D. H. Jackson, D. H. Johnson, W. H. Jones, R. C. Hinckley, Thos. Haworth, E. F. Jones, R. J. Kellogg, Mrs. E. P. Loker, J. D. Le Gro, Mrs. Eva Le Barre, M. B. Murch, M. L. Pearson, W. S. Spencer, H. F. Stimson, Ross Taylor, David Taber, M. L. Whitney.

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## The Family.

THE SHADOW OF DEATH.

Psalm 23:4.

The shadow of death is everywhere;  
It liveth on man and clod;  
The things alone it overcometh not.  
Are two — the soul and God.

The shadow of death is on the moon,  
And nightily doth she lift  
Her frozen face to the living earth,  
To show us what we drift.

There never was man that made a plan  
For glory or love or gain,  
But the shadow of death with a mischievous  
hand.

Strewed his viands of hope with pain.

The shadow of death is on the heart —  
Ah! love, that it should be there!

It mingles its darkness with the light  
That falls on my darling's hair.

The shadow of death is on my child,  
And the feet that patter and play  
Along the hall will tingle and fail  
In its cruel snare some day.

Death is the name of the mountain range  
Between us and the sun;  
In the dubious gloom of its meagre light  
Must the works of life be done?

But Christ, in the bosom of endless day,  
Is the Sun on the other side;  
And when we are come past the cliffs of death  
We shall ever in light abide.

Oma's, Neb.

## THE MAKING OF A SAINT.

O fair and white he seemed in the beginning,  
Ere suffering wrapped him in a fiery stole,  
Ere pain and grief had brought him bitter dole,  
And in the glowing furnace of affliction  
The hot flames seared his soul.

Is he not precious? was the common murmur.  
Has Fate no brooding care for such as he?  
What worth is all the universe when we  
Go scathless, while the fires of devastation  
Around him fan and flee?

Then I remembered how the old refiner,  
Watching his crucible of bubbling ore,  
Knew that his work demanded nothing more  
When his own likeness in the molten silver  
Should meet him, burning hoar.

For whiter grows he, gazing into heaven,  
The script of many sorrows on his face,  
And all transfigured with a shining grace —  
As in some gem, the dross has left no asbes  
And self has left no trace.

Since sorrow brought him nearer to his Master,  
Since tears have washed his eyes till upper air  
The palest white to fro and far spirits fare,  
He asks not that the flame shall burn less fiercely,  
But only strength to bear.

— HARRIET PRESCOTT SPOFFORD, in *Congregationalist*.

## THE ACCEPTABLE YEAR OF THE LORD.

Some years come bearing roses,  
Some years come bearing rues,  
Some with harmonious closes,  
Some discord through and through.  
We may not choose to shape them,  
Or alter or escape them;

We dare not blame; but we  
May make all years acceptable,  
O Lord of time! to Thee.

By patiently abiding  
The secrets of Thy will;  
By surely contending  
In the through good or ill;  
By fight with self and sinning,  
Now baffled and now winning;

Never despair — may we  
Make each new year acceptable,  
O Lord of time! to Thee.

Thy wisdom is unfailing  
Though we may not know,  
The secret of all prevailing;  
For every want and woe.  
The little moment's trial  
Beats out on Time's great dial

Builds to eternity,

Where years are all acceptable,  
O Lord of love! to Thee.

— SUSAN COOLIDGE, in *Sunday School Times*.

## THOUGHTS FOR THE THOUGHTFUL.

Ack God to show you duty, and then do thy duty well; and from that point you mount to the very peak of vision. — Edward Everett Hale.

Our most golden conditions in this life are set in brazen frames. There is no gathering but showers, we should conclude the world would be drowned; if nothing but sunshine, we should fear the earth would be burned. Our worldly comforts would be a set to drown us; if our crosses were not a plank to save us. By the fairest gates a sinner may sail to destruction, and by the fiercest winds a saint may sail to glory. — Rev. William Secker.

Jesus Himself could not keep the divine life in Him up to its healthy tone by getting out of the whirl in which daily life held Him, and getting by Himself, finding, making quiet — quiet that had not merely rest in it, but God. And, if such as He needed such scenes, how much more we! How much we miss, of how much we fall, through want of them! — J. F. W. Ware.

Ones on a times a man oppressed with grief, A man that ever wavered, Hanging 'twixt hope and fear, Laid himself down in prayer Before the altar in the church, And thus so thought and said, "Did I now I should hold on unto the end." And, as he prayed, he heard a holy voice within him say, "If you knew it, What would you do? Now just what you would resolve to do, And then you will be safe."

You are now strengthened, He gave himself unto the will of God, And all his anxious wavering ceased.

No curious wish had he To know what should befall him afterwards,

But he rather tried to find,

As he began and as he ended any action that was good.

— Thomas a Kempis.

"An' do'e be real; don't be afraid for to call things by their right names. People do talk, an' do pray, like as if religion was somethin' up in the sky, ever so far. No, if it isn't down here, close alongside o' us, an' if it don't go out with a man to his work — down the mine to the bottom level, or out to the fields, or into the workshop — 'tis wight poor trade, an' not worth the trouble of keepin'. Religion have got to do with everything — with maskin' butter an' mindin' the babies so much as it have with singin' hymns an' hearin' sermons. Do'e be real when you pray." — Daniel Quorn.

\* \* \*

Never once was He gently led. He was led into the wilderness to be tempted of the devil. He was led by men filled with wrath to the brow of the hill, that they might cast Him down headlong. He was led away to Annes; led away to Calaphas; led into the council of the elders and chief priests and scribes; led to Pontius Pilate, and into the hall of judgment. And then, He, our Lord Jesus Christ, was led as a sheep to the slaughter; led away to be cruci-

fied! Verily, "His way was rougher and darker than mine." — Frances Ridley Havergal.

\* \* \*

Learn to be an angel who could descend among the miseries of Betheda without losing his heavenly purity or his perfect innocence. God has held us in His choiced waters. Make up your mind to the prospect of sustaining a certain measure of pain and trouble in your passage through life. By the blessing of God this will prepare you for it; it will make you thoughtful and resigned without interfering with your cheerfulness. — John Henry Newman.

\* \* \*

We owe other people service. Service goes with loving. We cannot love truly and not serve. Love without serving is but an empty sentiment, a poor mockery. God so loved the world that He gave. Love always gives.

This matter of serving has multitudinous forms. Sometimes it is poverty that stands at our gate, and money help is wanted. A thousand times more frequently, however, it is not money but something else more precious, that we must give. It may be loving sympathy. Sorrow is before us. Another's heart is breaking. Money would be of use; it would only be a bitter mockery to offer it. But we can hold to the neighbor's lips a cup of the wine of love, filled out of our own heart, which will give new strength to the sufferer. Or it is the anguish of a life struggle, a human Gethsemane, beside which we are called to watch. We can give no actual aid — the soul must fight its battles alone; but we can be as the angel that ministered in our Lord's Gethsemane, imparting strength, and helping the weary strugger to win the victory.

The world is very full of sorrow and trial, and we cannot live among our fellow-men and be true without sharing their loads. If we are happy we must hold the lamp of our happiness so that its beams will fall upon the shadowed heart. If we have no burden, it is our duty to put our shoulders under the load of others. Selflessness must die or else our own heart's life must be frozen within us. We soon learn that we cannot live for ourselves and be Christians; that the blessings that are given to us are really for other people, and that we are only God's ministers, to carry them in Christ's name to those for whom they are intended. — J. R. MILLER, D. D., in "Making the Most of Life."

\* \* \*

The time has not come for us to build palaces when hundreds of thousands of our fellow-citizens are so miserably poor that they suffer from hunger and cold; other hundred thousands are ground to the very marrow in the terrible processes of daily toll; other thousands are brutally ignorant; other thousands are delivered, soul and body, to the curse of strong drink. It is a poor time to be building palaces when the children of the household are crying for daily bread. Friends, we are rich and strong and great!

Why do we not see our opportunity? Why do we not hear this call of God to do a new thing under the sun; to do a rare, beautiful, Christlike thing in the eyes of all men — to put our material riches down on this place of desolation and hardship, down at their feet, to their true place of common use for the children of God? I pledge you that in that city of God not one of the inhabitants is hungry or cold or bowed with toil. Therefore it shines like the sun in heaven, the refuge and hope and triumph of the children of men. So, if this our great State or our own beloved city could send out the word to the ends of the earth, "Not a man is begging bread within our borders, not a child is cold or hungry, not a soul is faint and overcome with toil," we would have done a thing not heard before on the shores of time. A strange, new, beautiful, heavenly, Christlike thing! And we have the means. The silver and the gold are here; there is bread enough and to spare. Only we have missed the heavenly law of distribution and use. Our eyes are yet holden, we do not see the spiritual principle that the rarest, most precious things that the earth can produce are, after all, only fit for paving-blocks for the redeemed of the Lord to walk on. — J. H. Ebbot, D. D.

After the service of the Greek Church was over, a similar procession of the Latin clergy took place. Then followed the service of the minor sects, Armenians, Syrians, Copts and Abyssinians together. Each of these communions has its own chapel near the Holy Sepulchre. The latter are much less numerous than the Greeks and Latins, and exhibit evidence of a much inferior wealth.

In the afternoon we walked out to the quiet slopes of Mount Olivet, and sat down on the spot where tradition avers that our Lord wept over Jerusalem, and read from our Bibles the story of that wonderful first Palm Sunday over eighteen hundred years ago. Across the Valley of Kedron lay the Holy City, with all its sacred memories, and around us the rugged mountains on which the eyes of Christ must often have gazed.

Then we followed as nearly as we could in the route of our Lord's triumphal entry into Jerusalem, turning at last into the narrow enclosure of the Garden of Gethsemane, to meditate for awhile beneath its venerable olives. A young priest in white vestments was fervently exhorting a group of sweet-faced Syrian women and devout-looking peasants, whose voices from time to time blended in a hymn of wonderful sweetness and beauty. Then in the soft twilight we wended our way back through the Vale of Kedron and beneath the city walls, our minds filled with sacred thoughts of the mighty Conqueror who is winning ever-widening moral victories throughout the world from year to year.

Toronto, Canada.

**PALM SUNDAY AT JERUSALEM.**

REV. W. H. WITHEROW, D. D.

**A**BOUT nine o'clock in the morning the *kawass* of the consulate called for us by appointment at our hotel. He was a stately looking fellow in Turkish dress, carrying a huge curved cimeter and a silver-topped staff of office like that of a drum major. We felt quite outshone by his magnificence. We went through the narrow "Christian Street," lined with stalls where the principal articles for sale seemed to be enormous wax candles painted with religious pictures and palm branches plaited in graceful designs.

The approach to the Church of the Holy Sepulchre was crowded with pilgrims, chiefly Russians of the Greek Church, among whom our *kawass* unceremoniously forced his way, we closely following him. Places had been reserved for us in the great gallery, which looks through open arches into the circular area beneath the dome; but how to get there — that was the question, every place being filled with crowding, jostling pilgrims. We were led through dark corridors and narrow passages, through the sacristy of the Latin monks, who were robing in their sacred vestments, and up a steep stairway in the thickness of the wall.

The rotunda of the Holy Sepulchre is some sixty-five feet in diameter. Over this rises the lofty dome. In the centre is the Chapel of the Sepulchre, a small, marble structure, 26 1/2 feet long and 17 feet wide. Inside of this is, first, the "Chapel of the Angels," 16 feet by 10, and then the Holy Sepulchre proper, which is only 6 1/2 feet in length, 6 wide, and very low, holding only about three or four persons at once. The whole area of the rotunda was completely filled with pilgrims of many lands and many tongues — dark-faced Copts, olive-skinned Cyprites, Greeks, Syrians, swarthy Abyssinians, and European and American tourists, besides a number of Turkish officials. Conspicuous among the pilgrims by their white, shroud-like mantles were a number of sweet-faced, dark-eyed Syrian women. Beneath the white mantle they wore bright colored silken gowns — pink, pale blue, bright red, or cream-colored, and gold embroidered vests and a profusion of jewelry. Their ceaseless motion made them look not unlike a swarm of white butterflies; or, as Canon Farrar has compared them to, a great flower-bed waving in the breeze. Most of them were sitting on the marble pavement; some of them had been waiting there since early dawn. Every nook of vantage, the bases of pillars, and every ledge where man or boy could cling, held its living burden. With the women were a number of children, playing around as in a pleasant picnic. A buzz and confused noise of many voices arose like the din of the Stock Exchange at Paris or New York.

Presently was heard the steady tramp, tramp, tramp of feet, and some two or three hundred Turkish soldiers with muskets and side arms marched in, hustling the pilgrims to either side and crowding the women and

children to the wall. The boys climbed higher and higher wherever clinging space was possible. Now the double line of soldiers divided, and standing shoulder to shoulder, formed a living lane, leaving space for the religious processions. The soldiers did not hesitate to shove back with their elbows the crowding pilgrims behind, nor to drop their muskets on the toes of any trespassing beyond the prescribed limit. If some laggard failed to get out of the way, he was seized by the collar and hustled ignominiously out of the building, perhaps after waiting for hours to see the spectacle.

When a kind of quiet and order had been secured, a brilliant procession emerged from the Greek chapel and marched round and round the sepulchre many times. At its head were white-robed boys singing in a high, sustained note and bearing palm branches in their hands. Jeweled banners were borne aloft, embroidered and painted with religious pictures. The clergy were gorgeously dressed in white silk vestments embroidered in red and gold. Thurifers swung silver censers with a cup of the wine of love, filled out of the waves of the sea.

Then came the Patriarch in a robe ablaze with gems, wearing a Greek mitre adorned with jewels to the value, we were told, of seventy thousand pounds. About one hundred and twenty clergy walked in procession, chanting with deep bass voices while the thin treble of the boys rose high over all. On either side of this procession stretched the dull red line of fezzes and sombre uniforms and stolid faces of the Turkish guard.

The pastor of the Methodist Church at Hanksville is Rev. Mr. Burpee. He has labored in the field for thirty years, and has, of course, been in many donations. He always keeps a few crackers and some other lasting food hidden away in the house somewhere for use during the next day or two after the building is struck by a donation party; though in 1879 his cache was discovered and swept away with the rest. It seems that a week ago Mrs. Burpee got a hint at the Foreign Missionary Society meeting that another donation was imminent. She did not learn any facts, but her practiced eye told her that an area of low donation barometer was prevalent. It was suggested that she should speak to the pastor of the Methodist Church, who was a friend of hers. She did so, and he responded cordially. Then, while the children slept, they laid their plans with grim determination. Nor were they any too soon. The very next night the donation party landed in the front yard. Their pastor was watching for them from his study window. He was prepared for them.

When the leader knocked at the front door he was surprised to get no response. But they pushed open the door and entered. They were again surprised to find the house dark, but they lit the lamps and looked about. None of the Burpee family were in sight. Mrs. Woodbeck penetrated the sleeping-rooms and reported that the children's beds were empty. It was suggested that the children's beds were empty from home. But the pastor could not be sure. Since Mrs. Burpee had watched the house all day to see that they did not escape, the second floor was explored, but without success. Deacon Larabee came in from an expedition to the barn and said that they were not scattered there. "Well, no matter," exclaimed Mrs. Galehouse, "we'll see what they've got to eat." She went into the pantry with Mrs. Larabee. In a moment they returned with blanched faces. There was not a mouthful of food in the pantry! A loud wail of disappointment rose from the company. They were all surprised to find the house dark, but they lit the lamps and looked about. None of the Burpee family were in sight. Personal letters often shared the same fate as those relating to business; and many a time have I come across portions of Mrs. Peirce's letters to her husband, written daily when they were occasionally absent from each other, and breathing the most devoted wifely love. Their home life was ideal. How vividly that home in Newton Centres rises before me as I recall one hot afternoon in early September. Outdoors the hydrenias, heavy with their masses of pink and white bloom, beautified the lawn, and the gleam of water from the lake was visible. Within, the shaded coolness after the sun's glare, the books, books, books, which occupied every available bit of wall space, and the gentle, winsome reception according to the mistress of the house, combined to render my call unusually pleasant. It was on Good Friday, '88, that Dr. Peirce "went away." How gladly, in the opening months of this year, must she have heard the welcome summons to his side!

The good fairy felt sorry for the poor little larch, for he did look plain and small by the bright maple. She touched him with her wand, and said:

"Tree, tree, be cheerful for me,  
And you forever green shall be."

The little larch smiled brightly, and rustled his leaves contentedly.

In a few days the bright maple leaves turned brown and fell to the earth, and left the branches bare. The beauty of the maple was gone.

Then the snow came, and in all the park there was but one bright, cheerful spot. There the little larch bravely stood, his leaves as green as when they first came out.

And all through the cold winter he cheered the people who passed. So they said, "Let us call the larch an 'evergreen'!" And to this day the larch keeps green all the year round. — Exchange.

## ABOUT WOMEN.

— Mrs. Amelia E. Barr, it is said, makes between \$10,000 and \$15,000 a year by her literary work.

Mrs. J. Montgomery Sears, to whom the New York Water Color Society awarded a prize of \$500, added something to it and sent the money to a teacher who has not had a vacation for many years, in order to enable her to make a trip to Europe.

Speaking of the books which have influenced her most, Edna Lyall, the authoress, says that she owes much to a book called "The Spiritual Order," by Thomas Erskine; and that the "Life of Frederick Robertson," and the "Life of Charles Kingsley," and Morris' "Theological Essays" have made deep impressions on her. Tennyson, Lowell, Mrs. Brown and Whittier are her favorite poets, and in history she prefers the period of the seventeenth century.

Miss Mahagen, of Brooklyn, fills the place of a prescription clerk in a large drug store in that city. She keeps the same hours, does the same work, and receives the same salary as the men clerks. She is on duty from eight in the morning until ten or eleven o'clock at night, and has but one afternoon a week and every other Sunday to herself. The proprietor does not hesitate to say that she would feel entirely secure in leaving Miss Mahagen in charge of his store for a year. — *Eater*.

Window decoration is now a means of livelihood for girls or women of taste and ingenuity, and the first one to start in was a very pretty girl who, the other day on Canal Street, was busily engaged as assistant to a special window-dresser in decorating one of the handsome show windows of a large establishment. She was only the assistant, but one must crawl before one walks, and to an assistant must sometime come that some time this little lady may have assistants of her own. She has started this work in New Orleans, followed so successfully by other women in other cities, and if we were a man we would doff our cap to honor her. — *Times Democrat* (New Orleans).

The head of a large wall-paper company says of women as designers: "I do not believe talent

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AUNT SERENA.

## The Sunday School.

### SECOND QUARTER, LESSON L

Sunday, April 2.

Mark 28: 1-10.

Rev. W. O. HOWE, T. U. S. N.

### THE RESURRECTION OF CHRIST.

#### The Lesson Introduced.

1. GOLDEN TEXT: "Now is Christ risen from the dead, and become the first fruits of them that sleep." (1 Cor. 15: 20.)

2. DATE: A. D. 30. Sunday morning, April 9 (1893).

3. PLACE: Joseph's tomb, not far from Calvary.

4. PARABLE: NARRATIVES: Mark 16: 1-8; Luke 24: 1-12; John 20: 1-18.

5. HOME READINGS: Monday — Matt. 28: 1-5. Tuesday — Mark 14: 43-50. Wednesday — Matt. 28: 5-10. Thursday — Mark 15: 6-10. Friday — Luke 23: 33-46. Saturday — Luke 23: 56-59. Sunday — 1 Cor. 15: 12-22. (Abbott.)

6. II. The Lesson Paraphrased.

Sealed and guarded was Joseph's roll-down tomb. Within it, cold and still in the embrace of death, lay the Prince of Life. The face and head were covered with a napkin, and the wounded limbs and pallid body were swathed in linen. He had power to lay down His life, He said, and He had power to take it again; but there was no sign of returning life as the hours sped on — no flush on the cheek, no flutter at the heart. Had the disciples been permitted to pass the guard, and break the stone, and enter, and gaze upon their prostrate Lord, it would have intensified their despair. Jesus was dead, and what was left for them but shattered hopes and sorrowful memories? He was dead, and the slow-paced hours confirmed the fact. Let the women prepare their spices and finish the burial, and then they would go back to their former avocations.

But before the gray streaks of the third day's dawning had been seen in the east there was a movement in that closed sepulchre. Calmly, as if waking from sleep, He that was dead arose, folded neatly the ceremonies of the grave, and laid them in their place. Simultaneously with His rising the earth throbbed and quaked as in exultation, and the heavens sent down two flaming sons of light to unseal and unbar the grave for a Risen One to emerge. The affrighted soldiers were palsied with terror, and the angels took their place to guard not a sealed but an open tomb. The faithful women were the first to come, groping their way in the darkness, and inquiring anxiously among themselves, "Who shall roll us away the stone from the door of the sepulchre?" They found their difficulty more than solved when they reached the spot. No need of spics or unguits, for the grave no longer held its Victim. As they tremblingly entered it, they were awestruck at beholding an angelic sentinel, who, seeing their terror and agitation, bade them not to fear, and announced to them that the crucified Jesus whom they sought was not there, but was risen. He directed them to hasten and tell the disciples of a Risen Lord, who would meet them, as He had promised, in Galilee. In a tumult of joy and wonder the women "fled" from the tomb, to carry the strange tidings to the disciples.

III. The Lesson Explained.

1. In the end of the Sabbath (R. V., "Now late on the Sabbath day") — our Saturday, of which no record has come down to us. Jesus had now late in the tomb Friday night, Saturday, and Saturday night, and the morning of the first day (Sunday) had come. As it began to dawn — "while it was yet dark" (John); "at early dawn" (Luke); "when the sun was risen" (Mark). The brevity of the twilight in Palestine will account for these apparent discrepancies. The change from dark to light is accomplished in a few moments. **Came Mary Magdalene** — "last at the cross, first at the tomb." She is described as one out of whom our Lord had cast seven devils. Her prominence among other of her sex who followed Jesus resembles that of Peter among the apostles. On the night of the Crucifixion, she, with the other women, had "returned, prepared spices and ointments, and rested on the Sabbath day according to the commandment." Now, when she came to anoint the body, and to complete the funeral preparations which had been hastily made by Joseph and Nicodemus. **And the other Mary** — "Mark mentions (besides) Mary Magdalene, Mary (the mother of James), and Joanna, and others with them" (S. J. Andrews). **To see the sepulchre.** — Since these two women did not bring the spices — that "another motive was present, an unconscious hope of the resurrection."

IV. The Lesson Applied.

1. Christ's empty tomb is the pledge of universal victory over the grave.

2. Our choicest blessings sometimes come to us in such unexpected shape as to excite our alarm.

3. Jesus may be close at hand when least looked for.

4. Notice the inferiority of angels to Christ.

5. "Sorrow may endure for a night, but joy cometh in the morning."

6. We should not forget the spiritual teaching — our duty to rise to "newness of life" with Him.

7. "If Christ be not risen, then is our preaching vain, and your faith is also vain."

V. The Lesson Illustrated.

All attempts to deny the historical character

of the resurrection, and the subsequent man-

ifestations of Christ, have failed. To suppose

the apostles lied, as did the Sanhedrin (Matt. 28: 13), is a moral impossibility; that

the appearance were mere visions, ecstasies,

having no reality outside the minds of the

persons, is psychologically impossible; such

visions are not so often repeated, nor to so

many persons. Phantoms, visions, the result

of too lively imagination (!), do not revolu-

tionize the world. Consistency requires that

those who deny the reality of the resurrec-

tion, deny the apostle's history also; and

what is then left to account for Christianity,

a fact which must be accounted for? (Schaff.)

putting himself *en rapport* with them in the purpose of their visit. **Which was crucified** — Mark says, "Jesus of Nazareth." Note that the angel did all the speaking; the women had nothing to say. The truth is, the angel answered their very thoughts, and there was nothing for them to say.

**6. He is not here.** — Their quest was in vain. The tomb was not the place to seek Him in, after His repeated prediction of rising on the third day. "Why seek ye the living among the dead?" He is risen. — The resurrection of our Lord is the culminating and crowning fact of Christianity. "Blot the resurrection out of the story of the Christ, and you may as well blot out God!" (Kennedy.) **As he said**.

**7. W**HEN we place our money in the contribution-box and it disappears, so far as we are concerned, often we ask ourselves, "Do missions pay? Do my few pennies accomplish anything in winning the world to Christ?" And is the work of the missionary, whom this money helps in his duties, of such a character as to really raise the standard of life and living in that foreign country, and make the lives of those who hear His teachings better and happier?

A study of the results from a layman's point of view shows us that the increase is fully commensurate to the labor expended. This winning of souls to the right does for them what ages of study and research in the love and learning of their heathen thought fails often to accomplish. It makes of them better citizens as well as good Christians, bringing them into their every-day life a higher state of morals and a more enlightened intelligence. In the darkness of their misguided religion they stumble on through a hapless existence, missing the law of love and light which would give them joy and an abiding peace for time and for eternity. But some day into their midst comes one from a foreign land with the福音 of the gospel and the promises of God. He tells them of a new and better faith than that of their fathers, of a belief whose only law is love, whose only God is the Lord. Led by His promise and the guidings of the Divine Spirit, one heathen abandons his cult of wood and stone and becomes a Christian. Then we see, as it were, the dawning of a new life for him and for his household. If his home be in distant China, no longer the cruel customs of his ancestors hold sway, no longer is the little daughter's coming into the home held to be a curse, but the law of Christ, which is love beyond the mind of man, warms the heart of the father to his daughter, and the home becomes a very paradise on earth.

**8. Quick.** — Don't linger here! Hurry the tidings! Tell thy disciples — Mark adds, "and Peter." Peter was not to be omitted because he had undisciplined himself by his repeated and blasphemous denials. **He goeth before you into Galilee** — just as He had predicted (Matt. 26: 32) before His death. "This language does not imply that He would be there when they arrived" (Alford). **There shall ye see him.** — They did see Him there in unmistakable clearness and certainty, though "some doubted," we read. But before this more public manifestation He was repeatedly seen by the disciples, in Jerusalem or its vicinity. **Lo, I have told you — I, the heavenly messenger, whose word is true.**

**9. They departed quickly.** — The terrors were too good, too precious, too supremely important to keep. They needed the wings of the wind for such a message. With fear and great joy — Mark says, "They trembled as if at lightning." Their feelings were mingled ecstasy and fear, the latter perhaps because the message seemed too good to be true.

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**11. Jesus met them — confirming the message and dispelling all fear.** Says Dr. Parker: "No man can go upon His errands without His company. Jesus Christ always meets His messengers, or joins them, or overtakes them." **All hail — a Greek form of salutation.** Literally, the word means "rejoice!" These first recorded words of the Lord after the resurrection strike the keynote of the true Easter anthem. Held him by the feet (R. V., "took hold of His feet") — an inexplicable reverence and exaltation. **Worshipped him — acknowledged His worthiness by appropriate obeisance.**

**12. When worship was offered to Peter, Paul, and Barnabas, they rejected it in the most pointed terms of abhorrence; nor would an angel suffer John the divine to fall down at his feet to worship him. "See thou do it not," says he, "for I am thy fellow-servant, and of thy brethren the prophets; worship God!" (Nares).**

**13. Be not afraid.** — (R. V., "fear not") — the old familiar words in the voice they knew so well, tending to dissipate the execrative awe with which the presence of Jesus inspired them and to reassure their agitated minds. **Go, tell my brethren.** — These brethren had fled when He was apprehended; they had shown great cowardice at a time when their sympathy; and now as Victor over death He is about to tell the Father; yet He is "not ashamed" to call them "brethren." Indeed, this is the first recorded direct use of the term as applied to His own disciples. **Go into Galilee.** — Not on the Temple mount, nor elsewhere in Jerusalem, will He reveal Himself in resurrection glory to the great body of His disciples; these "holy places" had forfeited their claim to sanctity, but He will meet them in that province where the bulk of His work and teaching had been given and where He had gathered most of His followers.

**14. The Lesson Applied.** — After an excellent collation, served by the ladies in the parsonage of the church, and an hour or more of social fellowship, at 7:45 the Association re-assembled for the evening preaching service. The opening exercise consisted of hymns, Scripture lesson and prayer. President Benton then introduced Rev. Charles E. Beals, of Mansfield, who preached a most interesting and profusely illustrated sermon from 1 Peter 1:24: "All flesh is as grass," etc.

**15. On Tuesday morning at 9 o'clock the day's session began with devotional service conducted by Rev. M. J. Talbot. The president then took the chair, explained the absence of several of the brethren from the meeting, and announced some changes in the program. J. S. Wadsworth then read a chaste essay on "The Recent Discoveries in Palestine." There was little criticism of the essay, but a good deal of discussion on the general theme. The intense interest men have in every discovery which bears upon sacred history shows how great is the hold which the Bible has upon the life of man. May it grow in strength! H. D. Robinson followed with an able paper on the theme, "Truth to be Emphasized in Preaching Today." H. A. Ridgeway opened the discussion, and it was continued with increasing interest till a call to dinner reminded the brethren that such high thinking could be sustained only by well-fed bodies.**

**16. The appetite of the brethren stimulated and satisfied with a splendid dinner, the**

### DO MISSIONS PAY?

[From a Layman's Point of View.]

B. RAY SPEARS.

**W**HEN we place our money in the contribution-box and it disappears, so far as we are concerned, often we ask ourselves, "Do missions pay? Do my few pennies accomplish anything in winning the world to Christ?" And is the work of the missionary, whom this money helps in his duties, of such a character as to really raise the standard of life and living in that foreign country, and make the lives of those who hear His teachings better and happier?

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**17. The Conference.** — Dover District. — St. Marks, Lawrence. — The good work goes on. Sunday, March 5, there were 54 communicants. Four were received by letter, 12 from probation, and 30 joined on probation. Conversations have occurred every year.

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## Review of the Week.

*Friday, March 14.*

— Mr. Gladstone confined to his bed by a cold.  
— The Maine Legislature requests that Mr. Blaine's body be removed from Washington to Australia.  
— The Chinese authorities preparing to drive the Russians from the Pamir.

— Prof. Langley, of the Smithsonian, perfects his flying machine.  
— A fine tribute to ex-Senator Dawes; his fellow senators give him a banquet, and sound his praises.

— The Supreme Court decides that letter-carriers cannot be compelled to work more than eight hours a day without extra pay.  
— A cabinet crisis averted in France; the Chamber voted confidence, 297 to 228; ex-Minister Bourgois denies Madame Cotté's charges.

— Dr. Edward L. Clarke, of New York, who recently withdrew from the Presbyterian Church, will take the long-vacant pulpit of the Central Congregational Church in this city.

— A New Jersey hotel-keeper sent to jail for sixty days for swearing on the public highway.

*Wednesday, March 15.*

— The eight-hour bill defeated in the Massachusetts Legislature.  
— Mr. McLeod elected president of the New York & New England road.

— Opening of the splendid new Hotel Waldorf in New York.

— The Kansas Trust and Banking Co. embarrassed; Habitation, \$80,000.

— Denial of statements implicating President Carnot in the Panama scandal.

— The price of coal reduced in New York.

— A \$200,000 fire in the Exeter (N. H.) cotton mills.

— Mr. Blunt, of Georgia, to be sent by the President as special commissioner to the Hawaiian Islands.

— The Ohio & Mississippi road to be reorganized and consolidated with the Baltimore & Ohio system.

— Moslem mobs terrorize Cesarea.

— Fighting between British troops and tribesmen near Chital, India; several native villages captured; the English leader killed.

— Mr. Gladstone's condition much improved.

— Rev. Dr. Schaff relieved of active work in Union Theological Seminary, and made professor or emeritus of his old chair of church history.

*Thursday, March 16.*

— Hon. F. T. Greenhalge delivers the eulogy upon George Butler before the municipal government of this city.

— Property of the New York & New England road attached by the sheriff at Hartford, to the amount of \$100,000; President McLeod announces it as an act of malice.

— Another victim of the great fire in this city discovered—the fourth; his name was Louis Cotton.

— M. Bourgois to return to the French cabinet, from which he resigned a few days ago in order to answer the charges made by Madame Cotté.

— Congressman McAdoo, of New Jersey, nominated for assistant secretary of the Navy; and E. B. Whitney, of New York, for assistant attorney general.

— A large area south of the great lakes flooded.

— Several Cainamens in this city and vicinity complying with the law requiring registration.

— The New York Central buys the New York & Northern road.

— Chancellor Caprivi obstinately refuses to compromise on the German Army bill.

— Lightning strikes in several places; the Stonington steamer "New Hampshire" damaged by the fluid.

*Friday, March 17.*

— Jewish money-lenders asked to unite in boycotting Russian loans and the trade in Russian securities.

— L. J. Wright, an office boy, confesses, under arrest, to have made five attempts to destroy by fire the Hathaway Building, on Atlantic Ave., in this city.

— The bill to abolish capital punishment rejected by the Connecticut House.

— A scholarship to be founded at Yale for proficiency in extemporaneous speaking.

— The French government will insist that Great Britain fulfill her pledges respecting Newfoundland fisheries.

— British delegates to the Monetary Conference to be instructed to oppose every bi-metallic scheme.

— Captain Harris, the New York wife murderer, refused a new trial.

— Ex-Secretary Tracy at a banquet declares that when our authorized ships are finished our navy will surpass that of Germany, and be ranked only by England, France, Russia and Italy.

*Saturday, March 18.*

— Sudden death, by heart disease, of M. Jules Ferry, president of the French Senate.

— Appreciations felt for the disabled steamer "Sarnia," reported a week ago with a broken shaft; she has over 700 people on board.

— The committee of the Reichstag rejects the second reading of the Army bill, which practically kills the measure.

— Documents left by Baron Reichenbach show that he paid Hertz more than 11,000,000 francs.

— The body of Mr. C. T. Odiorne found in the ruins of the Ames building.

— Death of Dr. T. E. Vermilye, senior pastor of the Collegiate Reformed Dutch Church in New York city.

— St. Patrick's day generally celebrated in the large cities.

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— Eastport (Me.) becomes a city.

— Burning of Tremont Temple in this city; loss, \$25,000.

— Rev. Dr. H. J. Van Dyke elected to succeed Prof. Tucker at Andover; doubt as to his acceptance.

— "Sarnia" arrives at Halifax, after a trip of 17 days.

— Edward Morris' Thread Mill at Easton; loss \$200,000.

— Miles of boomers awaiting the opening of the Cherokee Strip.

— The Big Four switchmen at Springfield, O., strike.

— Bushels of weapons discovered among the convicts in the Charlestown prison.

— Gen. Tavares, the leader of the revolutionists in Rio Grande do Sul, defeats the Brazilian army.

## Boston Social Union.

The exercises opened with prayer by Rev. C. W. Blackett, of Natick. After the collation prayer was offered by Dr. G. M. Steele, followed with some songs sweetly rendered by C. W. Downing.

Mr. S. B. Casper, president of the Boston School Board, delivered an impressive address on the duties of citizenship, calling attention to their neglect by masses of people. He noted the danger arising from the rapid and vast increase of wealth, and pleaded for a faithful fulfillment of our civic duties. A committee of seven were appointed to act with the Pilgrim Association, which he represents.

Rev. C. L. Goodell gave a bright, interesting and picturesque talk upon many phases of travel in the Holy Land, throwing many side-lights upon the beaten track of the tourist. W. P. A.

Dordringer's American Cut Glass is shown in every minute for the table and in beautiful pieces for Wedding and Holiday Gifts. Genuine pieces have trade mark label. C. Dordringer & Sons, New York.

## THE CONFERENCES.

(Continued from Page 5.)

orrible occasion both on account of the character and result of the sermons preached and the affecting farewell taken of the elder by the people. Pastor Valli has been in labor abundant and successful.

*The Seminary.* — Principal Bishop has issued a handsomely illustrated brochure giving beautiful views, not only of the Seminary buildings and grounds, but also of other public buildings and places in Montpelier. The letter-press gives elaborate mention of the collateral advantages offered to students at our school. A copy of this pamphlet should be in the hands of every young person whose taste might be turned Seminaryward.

*Next Conference.* — Three times in the past five years the annual gathering of the clergymen has been within the bounds of this district, and we ought not to complain at a longer trip this year.

*Waterville.* — The Ladies' Aid Society has adopted the valuable customs of devoting the first half of the session to instructive literary exercises. At a recent meeting Mrs. Dillingham read an entertaining paper on the "Beginnings of Methodist Missions."

*Waterville.* — Pastor Douglass was recently called to New London, Conn., to attend the funeral of his younger brother, a promising professional man.

RETLOW.

NEW HAMPSHIRE CONFERENCE.

Dover District.

Pastor Fowler, of Grace Church, Haverhill, writes: "A large number of young men have been received in our meetings, and such are still coming. Best work this church has had for fifteen years."

G. W. N.

EAST MAINE CONFERENCE.

Rockland District.

*Wiscasset.* — The fourth quarterly conference of this church was held Saturday, March 11. It was the most largely attended of any for several years. The pastor, Rev. N. B. Cook, was unanimously invited to continue in this pastorate another year.

CREAMER.

A HASTY TRIP TO EUROPE.

From personal letters received from Mr. CHARLES R. MAGEE in his absence, we take the following paragraphs as of special interest to our readers. Writing from Liverpool under date of Feb. 24, he thus alludes to his ocean voyage:

A steamer leaves here tomorrow for New York, and though very weary, I am tempted to send you a line, as I know you are sometimes interested in my wanderings. I hope the fact that three Book Agents "were sailing out into the sea" has not seriously affected the trade nor demoralized the Concern.

Our voyage was uneventful, beyond those personal exploits which are interesting only to the participants. Dr. Eaton was unwell when we started, and for several days kept pretty close to his room. He finally got well, his cold, and during the past few days has been all right. Dr. Curtis wandered around for several days with an anxious look, and when he couldn't borrow my sweater, was apt to remain below wrapped up in all the blankets he could find. I tell you it isn't safe to go to sea in a summer suit. I believe that he and I were present at sea when the sea was almost continuously in our favor. The sea grew rough the second day out, and we rolled across the Atlantic in very vigorous style.

The evening we went to John Knox's old church, St. Giles' Cathedral. It is stone, without and within, and is full of interest from the fact that John Knox, who seems to be the future saint in Scotland, was a former pastor there. The service was much the same as St. Catharine's, but shorter, and an organ helped out the choir. The Scotchman evidently thinks good health requires a low temperature, and the Cathedral was so cold that the earnest words of the preacher not only floated down to the congregation, but his breath rose like a cloud before him as he exhorted as to "put on the whole armor." We certainly felt that we needed protection from the climate as well as from the snare of the wicked ones. The sermon was very practical, very simple, and very short, and for all of these reasons we enjoyed it and were profited.

Mondays and Tuesdays we visited the Castle, Holyrood, John Knox's house, and all the other points of interest for which we had time. We were pleasantly entertained by one of the publishers, and inspected the large works of Nelson & Sons, at Park Side.

Wednesday we were in Glasgow on business, and our only view of the city was the Cathedral, which was very interesting. It has some beautiful windows, and on the hill near by is the necropolis, in which towers the great monument to John Knox.

Thursday we flew down to London, four hundred miles in nine hours, and landed in this great city just after dark. We have traveled all over it for two days, have felt no wonder as it opens up in some new direction, have seen the Bank, St. Paul's, the Tower, the Parliament House, Westminster Abbey, the Zoo, and begin to realize that this is indeed a great city. We have visited with a sister. Tomorrow I hope to hear Farrar, and perhaps Hughes. Then I am off to Paris for two days. One day each Brussels, Cologne, Frankfurt, Dresden, Nuremberg, and at last I shall get to Berlin. We have a lovely one staying me, and where else can I find time? On my return to London I will spend one day at Amsterdam, and will call for home on the 22d by the "Teutonic."

The far-famed Island looked beautiful to our eyes as it appeared through the mist. First Brow Head with its signal tower, from which they fished to you the news of our arrival; then lonely Fastnet light-house like our Minot's solitary rock in the ocean. Over on the Irish shore could be seen the masts of the wrecked "Chicago," and Dr. Curtis was moved almost to tears to think that anything by that name could have come to grief. He has brought along a Columbian half-dollar to show to these Britshers, but it has awakened no enthusiasm as yet.

Karly in the afternoon we landed mail and passengers at Queenstown, then on to Liverpool where we arrived this morning, all well and glad to tread on solid ground once more. This afternoon Dr. Curtis and I have taken a trip to the quaint old town of Chester, the only walled town in England, and have walked around the city upon the wall, visited the old Cathedral, the priory, crypt, the old Church of St. John, and from the hill on which it stands looked down upon the river Dee, of which as a child I so often heard in connection with the "jolly miller" who lived by its bank. It is a beautiful stream, and one can easily imagine that in the summer time a ride upon its surface must be very delightful. Even now, I am surprised to see the grass green and ground prepared for planting. My first glimpse at the English country and English customs has given me a favorable impression, which I hope may deepen as I grow more familiar with them.

The Rockland District League is to meet in semi-annual session at Thomaston, April 5 and 6. Arrangements are in process for a large and valuable meeting. Mr. D. A. Packard, one of Rockland's live young men, is president.

C.

BUCKSPORT DISTRICT.

*Machias.* — Active preparations for the entertainment of Conference are being made by Bro. Wright and his good people. A royal welcome will be given the Conference. The first year of Bro. Wright has been a good one. At the fourth quarterly conference he reported 8 received during the year; four of these were converted in the League meeting. The church is in fine spiritual condition. Morally and financially it has come out of all its difficulties, and is now as clear as the sun, as fair as the moon, and as glorious as an army with banners. The pastor is making friends fast for this church. Old Machias is a hustler when she becomes aroused and shakes herself. We learn that arrangements are made to take brethren, in good conveyances, from Lubec to Machias at very low rates. All who wish to go this way write to the pastor at once.

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